Vol. CIV, No. 2 February, 1941

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

CONTENTS

AN ASPECT OF EQUIPROBABILISM 97
The Very Reverend JAMES W. O'BRIEN, S.T.D., J.C.L., Norwood, Ohio.

THE MISERIES OF A MASTER RACE 107
The Reverend THOMAS A. FOX, C.S.P., San Francisco, California.

A REVISION OF THE CATHOLIC NEW TESTAMENT IN ENGLISH — II. 120
The Right Reverend Monsignor WILLIAM L. NEWTON, S.S.D., S.T.D.,
The Catholic University of America.

THE DOGMATIC PREACHING OF THE FATHERS — IV. 129
The Reverend EDWARD L. HESTON, C.S.C., Washington, D. C.

A FRATERNITY FOR CATHOLIC COLLEGE-MEN 144
The Reverend JOSEPH LaRUE, Philadelphia, Pennsylvania.

CHRIST ON THE AMERICAN COUNTRY-SIDE 153

THE AUDIBILITY OF THE WORDS IN THE CONSECRATION OF THE MASS AND IN THE CONFERRING OF THE SACRAMENTS 157
The Reverend JAMES E. SHERMAN, S.T.D., Cincinnati, Ohio.

CONCERNING THE PROPER WAY TO MAKE THE SIGN OF THE CROSS ... 159

CONTENTS CONTINUED INSIDE

PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

Copyright 1941. American Ecclesiastical Review

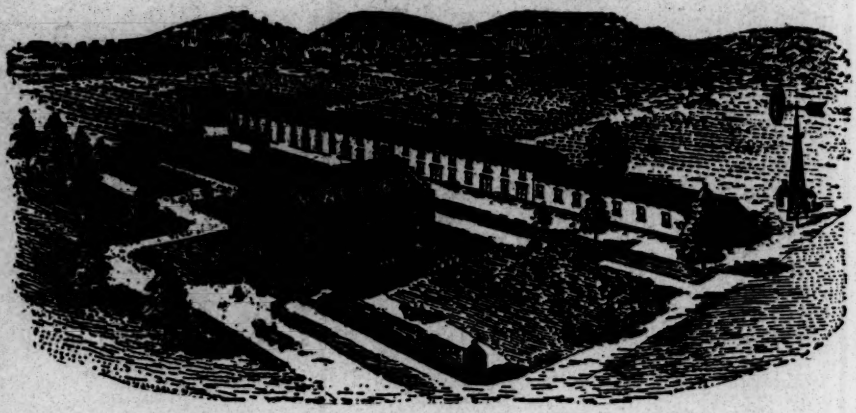
Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered as Second Class Matter, July 2, 1904, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of February 28, 1925. Authorized March 5, 1930.
1722 Arch Street, PHILADELPHIA

The Brotherhood Corporation

L. L. FARRELL, *President*

Vineyards and Cellars Established 1839, Washingtonville, N.Y.

***Cellars:* Kingsburg, California**



PRODUCERS OF THE

FINEST ALTAR WINES IN AMERICA

We are pleased to state that we have the approbation of the Archdiocese of New York and many Dioceses throughout the United States.

Mr. L. L. Farrell, President, has given the past 35 years to this corporation and is known personally to many of the Clergy.

A cordial invitation is extended to the Reverend Clergy to visit our Vineyards and Cellars.

Price lists will be promptly mailed on request, and the highest of credentials if desired.

Address all communications to our New York Office

THE BROTHERHOOD CORPORATION

69-71 BARCLAY STREET ::: NEW YORK CITY

Contents Continued

STUDIES AND CONFERENCES:

A Fraternity for Catholic College-Men 144
The Reverend Joseph LaRue, Philadelphia, Pennsylvania.
The February Mission Intention 151
The Right Reverend Monsignor T. J. McDonnell, New York City.
Christ on the American Country-side 153
The Audibility of the Words in the Consecration of the Mass and in the Conferring of the Sacraments 157
The Reverend James E. Sherman, S.T.D., Cincinnati, Ohio.
Concerning the Proper Way to Make the Sign of the Cross 159
Faulty Preaching 162
The Right Reverend Monsignor Peter M. H. Wynhoven, New Orleans, Louisiana.
Intention For Mass 165
Morality of Dower Rights in an Invalid Marriage 165
"Commorantes" and Semi-public Oratory 166
A Uniform Ritual for American Churches? 167
Bringing Holy Communion to the Sick 168
Modification in the Funeral Rite 169
The Office of St. Isaac Jogues and Companions 170

ECCLESIASTICAL LIBRARY TABLE:

Recent Theology 172
The Reverend Francis J. Connell, C.SS.R., S.T.D., The Catholic University of America.

BOOK REVIEWS:

Hayward: The C. S. S. S. 183
van Kleffens: Juggernaut Over Holland 184
Collins: The Church Edifice and Its Appointments 185
Ostheimer: The Family 186
Husslein: Social Wellsprings 187
Ceuppens: Theologia Biblica 188

BOOK NOTES 189

BOOKS RECEIVED 191

ESSENTIALIA PHILOSOPHIAE

Quae in Usum Incipientium Digessit

FRANCISCUS P. SIEGFRIED

olim in Seminario S. Caroli Borromaei Philadelphiense Professor

Second Edition, Revised and Enlarged

Pocket Summary of Catholic Philosophy, giving the essentials of Logic, Ontology, Cosmology, Psychology, Theodicy, Ethics, briefly, clearly, in form of question and answer.

All set forth in graphic survey. For students of Philosophy in the Seminary and for maturer students who desire to make a rapid review of their Philosophy.

$1.80 a copy postpaid

The Dolphin Press - - - 1722 Arch Street, Philadelphia

Art of Persuasion in Pastoral Theology

By **THE VERY REVEREND HENRY D. BUCHANAN**

THIS valuable little book offers a concise yet comprehensive analysis of one of the more important phases of a subject too frequently neglected in our seminaries and left to the young priest to acquire by process of trial and error.

It is easy to read, being based on seventy interesting cases as concrete examples of the various methods which may be employed to influence recalcitrant or bewildered minds to the acceptance of prudent counsel.

The work should prove of interest and value to all priests, and particularly beneficial to those in the first years of their priesthood as an aid in the bridging of the wide gap of inexperience. Seminarians also might well profit from the pages of this practical brochure, which deals with the everyday problems they will be called upon to contend with after ordination to the priesthood.

100 pp.; bound in blue cloth, very handy; price, $1.00

1722 Arch Street ·.· THE DOLPHIN PRESS ·.· Philadelphia, Pa.

The Church Edifice and Its Appointments

By the Very Rev. Monsignor HAROLD E. COLLINS, PH.D.

FOREWORD BY THE MOST REVEREND JOHN J. MITTY, D.D.
Archbishop of San Francisco.

Second edition **Completely revised and enlarged**

THE PURPOSE OF THIS BOOK is to present a good, working summary of the laws, taken from the Official Books of the Church, governing the building, the dedication, and the furnishings of a Catholic church; also the canonical legislation of the Parish Registers, as a help to the Bishop and the Pastor on the occasion of the Episcopal Visitation of a Parish.

A Separate Chapter is devoted to

The Construction of a Church
The Dedication of a Church
The Altar
The Tabernacle
Additions to an Altar
Furnishings of the Altar
The Sanctuary and Its Furnishings
The Sacred Vessels
Altar Linens
Sacred Vestments
The Sacristy and Its Furnishings
The Body of the Church
The Baptistry and Its Furnishings
The Choir and Its Furnishings
The Narthex or Vestibule and Its Furnishings
The Parochial Registers

286 pages, attractively bound in blue cloth — Price, $1.50

1722 Arch Street ❖ THE DOLPHIN PRESS ❖ Philadelphia, Pa.

THE
ECCLESIASTICAL REVIEW

VOLUME 104.—FEBRUARY, 1941.—NO. 2.

AN ASPECT OF EQUIPROBABILISM.

ONE of the chief reasons for the failure of equiprobabilism to find a larger following among the clergy of America lies in the fact that the argument deduced from the principle based upon the necessity of following the truth is, in the mind of many, not a very convincing one. Some equiprobabilists will likely object that the main reason for that failure is to be found rather in a general misconception of the system itself. For the most part they are convinced that a discussion of the comparative merits of the two more widely accepted systems will seldom get around to a question so detailed as this. The equiprobabilist has to spend most of his time correcting his adversary on the actual tenets of the system. If a broad view of the dispute is taken, it must be admitted that this rather disheartening contention of the defenders of moderate probabilism is very likely the correct one. Some moral theologians have not been too careful in their presentation of the system, being rather more anxious to set it forth in such a way as to admit of easy refutation. It is no wonder then that the system is so widely misunderstood and condemned. Some probabilists still think the equiprobabilist has to take scales into the confessional with him.

However even if this misunderstanding is rather widespread, it constitutes a difficulty that can readily be remedied by any one who is interested in discovering the truth. The remedy consists in the rather simple process of reading the works of the equiprobabilists themselves, or perhaps those of neutral and impartial moralists, such as Pruemmer. These works are easily

available to anyone who is willing to devote the necessary time and study in order to acquire an accurate knowledge of the system of Saint Alphonsus.

It is not therefore the purpose of this paper to explain and defend the entire system of equiprobabilism. That has been done many times and the explanation and defense can be found in text books that are readily available. If a person today is content to seek refuge in the assertion that it is impossible to tell whether opposite opinions have an equal amount of probability or not, and if he feels that he has thus brushed equiprobabilism off the boards, he has only himself to blame if his remarks are greeted with the derision they merit. When confronted with such assertions, the crusading equiprobabilist grits his teeth at the futility of it all and throws up his hands in despair. The more indulgent however is content with a knowing smile and charitably goes on to the next point. Peace and good will are promoted but the cause of equiprobabilism receives a setback. The gain thus derived for the spirit of brotherhood compensates perhaps to some extent for the continued false notion of the question and militant opposition that is so common. There are many people today arguing vociferously, not against equiprobabilism but against what they think is equiprobabilism, the defenders of which must, in their eyes, be rather dull fellows indeed.

This paper starts out by supposing that all its readers have a good understanding of the main teachings of moderate probabilism and of the general arguments upon which these doctrines are based, and it is hoped that if the conclusions are not incorrect it will be of benefit not only to those who pay little attention to the system, but to the equiprobabilists themselves. This brings us back to the original assertion that one of the main reasons for the rejection of equiprobabilism, even by those who know all about it, is the fact that they are not at all convinced by one of the arguments emphasized by the more recent defenders of the system. Of course the argument itself is not new. Indeed it is found in the works of Saint Alphonsus himself.

The following is a translation of the statement found in his *Theologia Moralis.*[1] " I say first that if the opinion that stands

[1] *Theol. Mor.* S. Alphonsus, Tom. I, lib. No. 54.

for the law should seem to be certainly more probable we are absolutely obliged to follow it; nor can we then embrace the opposite which stands for liberty". The reason—because to act licitly we must in things that are doubtful seek out and follow truth; but where the truth can not be clearly discovered we are held to embrace at least that opinion which comes closer to the truth, which is the more probable opinion. This argument is accepted by some equiprobabilists, doubted by others and rejected by those who will have nothing to do with the system. And the careful, unprejudiced student will likely admit that all three points of view have something to be said in their favor.

It is true that the system of equiprobabilism does not stand or fall by this argument alone. Those who reject its validity can still adduce others to defend their position. Those who deride it and the system itself have still a good many problems to contend with before the road of exaggerated probabilism is found to be easy and secure.

Now it is the belief of this writer that the same argument can be proposed in a way that is slightly different from the one that is in use today, so that it will merit the consideration of all thoughtful priests and thus perhaps be conducive to a more general approval and acceptance of the system for which Saint Alphonsus fought so strenuously. This is the only purpose in writing this article and the proposition is set forth hesitantly and cautiously with no claims toward originality or even to complete and exhaustive research. Should this consideration be shown to be incorrect or, as is more likely to be nothing so very new, there will be at least the comfort of having initiated a bit of speculation and research which will of itself be conducive to the purpose of this paper.

The argument has to do with what is generally put forth as the third principle of equiprobabilism; namely that a law which is certainly more probable is sufficiently promulgated and therefore binds. It is not concerned therefore with the first principle that in strict doubt concerning the existence of the law the law does not oblige. Upon this principle there is general agreement among priests. Nor is it concerned with the second principle that in doubt about the cessation of the law, the obligation still remains. Upon this principle of course there is no

general agreement, but upon the rather conclusive evidence that you cannot prove the first without at the same time proving the second principle, the latter can also be neglected here. If the system of Saint Alphonsus is in any of its principles open to doubt it is upon the third, namely that when the law is certainly more probable it is sufficiently certain to be a norm of action. The argument which is discussed in this paper is used to defend this third tenet of equiprobabilism.

This argument as explained by Saint Alphonsus is made up of two elements: 1. a more probable opinion comes closer to the truth than the less probable; 2. when truth itself is not known we are obliged to follow the opinion that comes closer to it. The first of these statements could be admitted without at the same time admitting the second, as seems to be the case at least partially in the doctrine of both Noldin [2] and Merkelbach.[3] For the most part the opponents of the argument reject the first statement as well.[4] This seems to be the only sound basis for the rejection of the argument and it is with this that we are especially concerned.

These two elements appear with greater clearness in the statement found in Aertnys-Damen.[5] "By the very law of nature . . . some authors say the eternal law . . . a man in order to act licitly is held to see to it as far as he can that all of his actions conform to what is true. Now he who in the face of what he knows to be certainly and much more probably the true opinion [6] follows the contrary opinion which he judges to be certainly and much more probably the false opinion is not following truth as far as he is able, but rather chooses what is false. He thus offends against the law of nature." It is difficult to see from the foregoing how one can actually escape the obligation of following the opinion which comes closer to the truth. If such an opinion be the more probable opinion as this author also contends, for in a footnote he approves the statement of Saint Alphonsus that the more probable opinion comes closer to the truth, it is difficult to see how the force

[2] *De Prin. Theol. Mor.* edition 1934, No. 246.

[3] *Summa Theol. Mor.*, vol. 2, No. 97, edition 1932.

[4] Davis, *Mor. and Past. Theol.*, vol. 1, p. 90. Noldin in his refutation of Probabiliorism, *op. cit.*, No. 237.

[5] *Theol. Mor.*, edition 1928, Vol. 1, No. 99.

[6] certe et notabiliter probabilior.

of the argument can be evaded; and hence, as Saint Alphonsus says, when the true opinion is not clearly apparent we are obliged to follow the one which is more probable.

On the other hand Noldin makes the following comment in his refutation of equiprobabilism: [7] " It is to be denied absolutely that the more probable opinion comes closer to the truth; nevertheless the more probable opinion has a greater species or appearance of truth than the opposite. And therefore it is conceded that it is to be preferred in so far as the assent of the mind is concerned, but it is to be denied that it constitutes a norm of action necessarily to be followed, for he who accepts a more probable opinion with the fear of error knows that the law is uncertain. Now we are not obliged to follow a law unless its existence is certainly established." It is to be noted that Noldin actually does not absolutely reject the statement that the more probable opinion more closely approximates truth. He admits that it is to be preferred as far as the assent of the mind is concerned, but denies that it constitutes a norm of action. In his refutation of probabiliorism Noldin also refers to this statement. Here he denies its truth absolutely, for he says that in order to know whether the more probable opinion is closer the truth, one would have to know which side was true. If one had this knowledge of course there would no longer be any need for this argument or for any reflex principles for arriving at practical certitude.

Merkelbach [8] does not attempt to establish that the more probable opinion is not closer to the truth but is satisfied to try to prove that we are not obliged by it in any case. This seems to be true of Lehmkuhl.[9]

It is difficult to see how the validity of the argument can be rejected if the first of these elements which compose it be admitted. If the more probable opinion is to be preferred as far as the assent of the mind is concerned it is not easy to understand why it is not also preferable as a norm of action. The assertion that a norm of action must be certain is begging the question. The point at issue is just what degree of certitude is required. There is no question here whether or not the more

[7] *De Prin. Theol. Mor.*, edition 1934, No. 246.

[8] *Sum. Theol.*, Vol. 11, p. 99.

[9] *Theol. Mor.*, Vol. 1, No. 98.

probable opinion is nearer to certitude in the strict sense. Everyone admits that. The point is that the mind assents to the more probable opinion as true. It must therefore look upon the opposite as false. If it be objected that the more probable opinion is sometimes shown to be false, the discussion is entering the second stage, namely whether or not the more probable opinion is even speculatively closer to the truth. It is sufficient to say here that some views considered as certain have also been shown to be false. If as far as the consent of the mind is concerned such an opinion is looked upon as it is no longer doubtful, for to doubt means to withhold assent. The reflex principle —a doubtful law does not oblige—can no longer be applied. There can be no divorce between the speculative and practical order. Practical certitude indirectly achieved presupposes doubt in the speculative order which is not the case if the mind assents. It seems safe to say then that when the mind assents automatically to a thing as true it is practically a norm of action. If then the more probable opinion is actually closer to the truth it entails an obligation just as truth itself. The position of those authors who therefore admit the first of these integrating elements and deny the second is hardly tenable.

There is a great deal more to be said in favor of those theologians who deny without reservation that the more probable opinion is closer to the truth. Davis [10] has this to say about the argument: " But the proof labors under the false assumption that the greater probability more nearly approaches the truth. This is by no means the case. Opinions that have been held as more probably true have often in the event proved to be false. Degrees of probability are not degrees of truth. Similarly an action is either conformed to the moral order or it is not; it cannot, under identical circumstances be partly conformed to objective morality and partly at variance with it." Likewise Genicot [11] seems to attack the argument more from this viewpoint than from the other. He says, " In the hypothesis we have nothing else but two appearances of truth opposed to one another and although there is greater reason for supposing that truth is to be found in the opinion for the law at the same time we see that it can prudently be supposed in the opinion

[10] *Mor. and Past. Theol.*, Vol. 1, p. 90.
[11] *Theol. Mor. Instit.*, Vol. 1, No. 74.

which stands for liberty." Mention has already been made of Noldin's statement in his refutation of probabiliorism.

On the other hand Saint Alphonsus [12] and many of the equiprobabilists [13] and probabiliorists [14] say that the more probable opinion does not come closer to the truth than the less probable. The statement found in Aertnys-Damen has already been mentioned and is a fair expression of the argument of those who uphold the validity of this proof. It is accepted in part by some who reject the validity of the proof, as has been said above.

Is the more probable opinion closer to the truth? We may examine this affirmative answer in regard to each individual instance in which the greater probability is held to be on the side of law, or secondly we may examine it with regard to the university of all such instances taken *in globo*. The first is the way in which the equiprobabilists usually proceed, and from this point of view it seems to me that there is a great deal to be said for their opponents. If proposed in the second way the argument would, I believe, be a great deal more effective.

First of all therefore looking at the question from the aspect of each individual instance, we can reach the following conclusions:

1. Truth and certitude are not necessarily one and the same thing although ordinarily both are verified in the same object. A thing may be readily true and at the same time not known to all; as for instance many scientific facts which were not known at all a few years ago. Truth has to do with objectivity. Certitude has to do with the assent of the mind. Many things are true then that are not certain. Many things are true that are not known at all. Some things that are probable are true; others are not. Many things that are more probable are true; a few perhaps are not.

2. The more probable opinion is closer to certitude than the less probable. Certitude and opinion are in the same order. In both there is assent and in this both differ from the state of strict doubt. The probabilists say that we cannot call the more probable opinion certain even in the wide sense. From the

[12] *Theol. Sum.*, No. 54.

[13] Konings, *Theol. Mor.*, No. 73.

[14] Billuart, *Summa S. Thom.*, Diss. 6, Art. 1.

foregoing it seems far more illogical to call it doubtful, which they must do in order to justify the use of reflex principles.

3. Whether this or that more probable opinion is actually closer to the truth or not than the less probable opinion seems to me to be open to question. It appears that it is either closer or farther away from the truth than the less probable. Granted that a certain proposition is true the man who clings confidently to the contrary is very wrong indeed. The man who clings to neither one but withholds his assent entirely is not quite so wrong. The man who holds the false opinion as more probable is somewhere between these two extremes. Similarly the man who holds the true opinion as certain is as right as he can be. The man who doubts is neither right nor wrong. The man who holds the true opinion as more probable is again somewhere between them. Thus the man who holds the opinion as more probable is closer to the truth if his view is actually true, than the man who holds neither one as more probable would be if the contrary were actually true. Similarly he is closer to what is false if his view is actually false. The more probable opinion is therefore closer to either truth or falsity than the opinion that is merely probable. But which? To answer that we would have to know as Noldin says which side were true and if we knew that there would be no further basis for the discussion. There then would be no need for any system. If the argument therefore is proposed in this way—and this seems to be the case—there is good reason for agreeing with those who reject its validity.

However there is another way of looking at this question. It is not necessary to consider each individual debatable question, in order to establish a general principle. If all such problems in which the more probable opinion stands for law and the less probable for liberty are taken into consideration at once an entirely different conclusion can be reached. For while we cannot say for certain that this or that more probable opinion comes closer to the truth, surely it is not an exaggeration to say that truth will be found more frequently among the more probable opinion than among those which are less probable, which founds a presumption that such is the case in each particular question. Let us suppose that in strict doubt the possibilities of a statement being true are fairly evenly divided

between the opposite opinions. Half of the time or perhaps six or seven times out of ten a probable opinion turns out to be true. In three, four or five instances it proves to be false. In such instances there is about as much likelihood that truth will be found in this or that opinion as in the contrary. If on the other hand eight or nine times out of ten truth may be expected in one of two extremes, certainly that one approaches closer to the truth than the other extreme in which truth could be expected only once or twice. Now it is fair to state that truth will be found more frequently and far more frequently among the more probable opinions than among the less probable. The line has to be drawn some place or else doubt would extend even to opinions which are *probabilissimae*. Truth will some times be found even among propositions which are only *tenuiter* or *dubie probabiles* or possibly even among propositions which have no probability at all. A person may occasionally be very sure about something that is not so.

Much the same idea is found in Aertnys-Damen, who however does not use it in connexion with the proof based on the necessity of following truth but rather in confirmation of the entire system. He says [15] in the practice opposed to our doctrine the number of doubtful cases in which objective liceity would not be observed is certainly greater than the number of doubtful cases in which it would be observed. He adds further that such a use of reflex principles cannot but be condemned. This argument would, I think, be more convincing if combined with the one based on the necessity for following truth.

The authority of Saint Thomas can also be added for the statement that truth will be found more frequently among the more probable opinions than among the less probable. "In human acts," he says,[16] "probable certitude suffices which attains truth in most instances although in a few cases it may fail to do so." It is not demonstrated that these words can be applied exclusively to the case in which only one of the contrary opinions is probable—*Opinio unice probabilis*, for in the last analysis there is not a great deal of difference between the two. In both there is hesitant assent because of the weight of probability; in both there is the fear of error because the

[15] *Op. cit.*, Vol. III, No. 99.

[16] Ia—2ae, qu. 70a, 2; Ia=2ae, qu. 96, a. 1.

arguments are not apodictic. The difference is not in the assent which is the more important element but consists in this that the fear of error is founded upon a reasonable argument in one case and not in the other. This assumes of course that an opinion can retain its probability in the face of greater probability for the contrary. If it cannot, there is no difference at all between the two cases.

Truth then is found nearly all the time in propositions that are strictly certain.

Truth is found far more frequently than not in propositions that are certainly more probable.

Truth is found about as frequently as not in propositions that are about equal in probability to their contraries, and only these can be reasonably called doubtful.

Truth is found much less frequently in propositions that are less probable and thus any one who follows these opinions will be wrong more often than not.

Truth is seldom if ever found in propositions that have little or no probability.

Upon the first, third and last of these statements, if we exclude the last few words of the third, I am assuming that there will be general agreement among the clergy. To defend probabilism they would have to deny the second and fourth. If the first of these propositions provides a sufficient direct norm of action, the second provides one that is not much inferior. If the last of these propositions must be absolutely excluded, the fourth is not a great deal better.

Many will look upon a continuation of the discussion of the comparative merits of the systems as a waste of time since the two agree upon most questions. The real importance of the question is not that there is such a great practical difference between them but that they represent two different states of mind. The one honestly strives to find out what is right; the other to make the moral law easier. Confessors are not so much judges any more as attorneys for the defence. We have gone about as far as we dare in relieving people of their obligations.

JAMES W. O'BRIEN.

Norwood, Ohio.

THE MISERIES OF A MASTER RACE.

HOWEVER the world crisis resolves itself, we are likely to see a wholly new order of things. The 1914-19 affair was not nearly so revolutionary. In the worst confusion of those days, as I recall them, we did not feel that society was in solution. Rather we had a feeling of tenacity: we defended established institutions and were superbly confident of maintaining them. We have no such confidence now. True, the old shibboleth about "keeping the world safe for democracy" is still mouthed by politicians, but no one is paying much attention to it. The English are not desperately hanging on to save the old order, for they must know that it is done with. If anything, they are staking all to keep Mr. Hitler from dictating what their new order shall be, to have some say and a free hand in moulding their world of tomorrow. And this seems to be our own attitude. We know that, willy-nilly, we are due for revolutionary changes of various kinds. Observers decried the "hooliganism" of booing the mention of Thomas Jefferson at the Democratic National Convention in Chicago this year. But it may not have been as bad as that. The booers may simply have been wondering at the relevancy of Jefferson's preachments to the crisis in hand. Cicero was the Jefferson of ancient Rome, and was moreover the spokesman of its grandeur and majesty; yet an audience would probably have snickered wryly if you quoted Cicero during the fourth century, when the Rome of Cicero had crumbled and no man durst speculate what the morrow would bring.

Now that Mr. Hitler has the European continent firmly in his grasp, one wishes that he wisely knew what to do with it; some higher purpose than merely exploiting it to serve Teutonic ends. Mr. Belloc thinks that Napoleon had the common good of Europe at heart; but since he is given to tossing off the most astonishing assertions without a wisp of documentation, we can only extend to the Corsican the benefit of our doubts. And we doubt even more that his successor in the rôle of conquering corporal has the common good of Europe at heart. Benevolent intentions would hardly adopt such gory methods. But somebody somehow must effect the common good of Europe, if this world is to be even a tolerable place to live in. Much as

we Americans, in our provincial way, would like to regard a European war as a cockfight which we may casually look in on, it should now be apparent to everyone that Europe is the keystone of any world order. As Europe goes, so goes the world. It is the nerve center of the race. Through Europe are cleared the ideas which shake the world. Perhaps Mr. Belloc had this in mind when he asserted that " Europe is the faith and the Faith is Europe ". At first bloom, the portentous implications of that statement leave us puzzled. But isn't is plausible? If the Church should go under in Europe, who would be so bold as to predict triumphs for her elsewhere? A thoroughly de-Christianized Europe would so bedevil conditions in every other sector of the globe as to make the missionary's prospects of the bleakest sort indeed. This is possibly why the chief concern of the Holy See is lest Europe should be overrun with Communism. Does any of us sincerely believe that the Western hemisphere could escape the engulfing tide of Europe's influence? As citizens of the United States we would like to see the peoples of South America more prompt to take their cue from us and less allergic to developments in Europe. In other words, we take amiss their being exactly like ourselves. However, there is little we can do about it. There are a lot of intelligent people down in South America, good Christians withal; and no intelligent Christian ever takes his eyes off Europe for very long. He recognizes how vitally the Church is concerned with every development in Europe, not simply because her government is centered there, but because Europe is indeed the keystone of any world order.

I suppose this is why, in spite of our not wanting for reasons at least of self-interest to see the British Navy yield its supremacy in the Atlantic, we still cannot wax enthusiastic about a British victory. Immediately of course it would be much to our liking; but the subsequent prospects hardly promise more than would a complete triumph for Mr. Hitler. " What will our statesmen do with the victory? " is a question to mar the rapture of our wishful thinking. Europe would stand before them like Macbeth, imploring

> Canst thou not minister to a mind diseased;
> Pluck from the memory a rooted sorrow;

> Raze out the written troubles of the brain;
> And, with some sweet oblivious antidote,
> Cleanse the charg'd bosom of that perilous stuff
> Which weighs upon the heart?

and our statesmen would probably pause a moment from their cigars to say " The dame's nerts! " The Pope would understand what Europe was seeking, but of course would not be allowed to " meddle " in the case. He would know that Europe's trouble is most of all religious, that she is looking for something which was lost in the religious upheavals of the sixteenth century—the uniformity of creed, culture and outlook without which she cannot hope for unity and peace. This point escaped the League of Nations as it had the Holy Alliance; and if it influenced the designs of Napoleon (*pace* Mr. Belloc) he kept it studiously under his hat. Doubtless Hitler doesn't give it a thought.

Instead he has gone to the dustbin of history and fished out the old " master race " formula which Rome once saddled on the Mediterranean world, with far less success than we are apt to think. And Rome had ideal conditions for imposing a Procrustean peace. Once the Punic threat was disposed of, she had the only armament worth mentioning. Her agents and spies were everywhere; she had immense sources of raw materials and cheap labor, and could farm out the *orbis terrarum* to the tax collector. Yet the Pax Romana was a loosely woven fabric which was forever fraying at the ends. But Hitler has no such walk-over in prospect. The Roman navy had all it could do to keep the Mediterranean free of piracy. It knew nothing of the Pacific Ocean, and was only mildly concerned with the Atlantic. If while policing a body of water which the Italians regard as a private lake, the Roman armada was continually fretted by pip-squeak pirates, can Hitler hope to police the seven seas? And if he cannot, where is his world dominion? As for the great Roman army, it was in continual hot water from insurrections and guerilla warfare. It knew nothing of the Western hemisphere, and was only negligibly concerned with the Far East, India, Russia, and the greater part of Africa. If it was forever on the move to keep the Northern tribes and a few paltry kingdoms of Asia Minor in order, can

Hitler's army hope to police the globe? And if it cannot, where is his world dominion? Where is "Deutschland über alles"? Where is the fulfilment of the Nazi marching song, "Today we own Germany, tomorrow the world"? Rome did not pretend to own the world, but only a part of it; yet she had to tax her subjects into endless mutinies in order to hold the part she did own.

Besides, enemies from without are not all a master race has to fear, once it is in the saddle. More formidable are the enemies from within: its own politicians, with their constant jockeying for place and power, even at the risk of civil war. There is a saying about "when thieves fall out;" and subject peoples are ever on the alert to better themselves. They make a specialty of cultivating disgruntled politicians among the master race. They could always find them at Rome, and will surely find them in Berlin. A disappointed politician is no sure bet as a patriot, and can easily slip into fostering an insurrection to embarrass the crowd in power. At least the have-not politicians of Rome did so, and there is no reason for thinking they were unusually snide. In addition there are the pernicious effects of prosperity; and what master race is not prosperous? With the whole world paying it tribute, it is bound to be. Rome was disgustingly rich, as was evident from her table manners. Unfortunately for a master race, though God (or the press agent) makes it masterly, He does not make it immune to the dry-rot of prosperous living. Prosperity rotted the master Roman race; it would rot the master German race. Hitler may be a vegetarian, a veritable Simon Stylites in his Berchtesgaden aerie; but judging from their pictures, a lot of the bigwigs around him are raring to kill the fatted calf, if they have not done so already. They seem eager to get their world conquest over with and start making whoopee. But a master race cannot make whoopee and go on being the master race. Rome tried it, and you know what happened.

Another weakness of the master race theory is that genius takes no account of it. *Spiritus spirat ubi vult;* and this whimsical incidence of talent is most embarrassing to a master race, as indeed to all aristocratic or dynastic forms of government. Erect all the racial or color lines you like, and genius will blithely cross them. The Giver of all good gifts is no re-

specter of the Jim Crow laws, as the voice of Marian Anderson attests. Great men, like saints, come from everywhere. If there were a genuine master race, it would not have to ballyhoo itself nor build a fleet of bombing planes to assert its mastery; it would top the list forever by its superior qualities of mind and heart. Man's mastery of the animal kingdom has never been contested, nor needed a Goebbels to whoop it up, because man has something in his cranium which the other animals have not. He thinks, while the brutes are merely flexing their muscles; and thought can run circles around muscle any old time. The brutes would tell you, if they could, that man is indeed a master race and there is nothing for them but to knuckle under to him. But a Pole would never say as much of his German overlords, for he remembers Stanislaus, Sobieski, Chopin, Sienkiewicz, Madame Curie, and they were masterly spirits also. More than an adventitious superiority in tanks and bombing planes is needed to produce a master race. Britain has far greater armaments today than when her empire was building, but she has not nearly as much brain power in Parliament. When you have seen something of the literature of ancient Rome, you are not surprised that the nation which produced it also ruled the world; when you glance through the pages of Goodrich's *British Eloquence*, you are not surprised that men capable of such utterance also captured the ship lanes. A neat blend of intelligence and gun powder is needed to build and maintain an empire, and this is why a people's literature is a good index of their imperial qualifications. And this is why one shivers to find Van Wyck Brooks speaking of the Indian Summer of American literature. For literature is simply the occasional lustre of hard thinking, and hard thinking goes with hard living; and when a people stop living the hard way, national greatness starts slipping from their grasp. After the Indian Summer of a nation's literature comes the Indian Summer of its empire. Anyhow, true masterliness is of the mind, and masterly minds may occur anywhere. Give us a race of minds and hearts like the mind and heart which produced the *Summa*, and we will gladly doff our caps to them and vote JA to all their wishes.

Apart from the fact that probably no anthropologist would allow for a simon-pure racial strain anywhere in the world

today, what with the itinerancy of armies and the nomadic tendency of our species generally, there is the other fact that racial peculiarities are largely a figment of patriotic orators and the vaudeville comedian. The stage Irishman is a travesty. But so is the stage Jew, Englishman, Frenchman, Jap or Italian. Take the Irishman and his catalogue of supposedly distinctive traits. He is witty. But isn't the Frenchman? The Italian? And Dickens was no crepe-hanger. I know Irishmen who are dismally lacking in a sense of humor and could not see a joke through a magnifying glass—and I am not referring to my own jokes either, for I never attempt any. The Irishman is supposed to be easy-going in financial matters as opposed to the thrifty Scotchman; but I have known Irishmen (one intimately when I was a child) who were tight as a drum about money and put the stage Scotchman in the shade. The species Hibernica is thought to be prolific of politicians; but there were some mighty slick politicians in Boston before the Irish took over, and a slick crowd are running New York City since the Irish there went high-hat and started raising lap-dogs instead of voters. The Irish are considered to be the grandest Catholics that God ever put the Faith into, but in my missionary travels I have met some very pious Germans; and when I hear of " the land of saints " I think of Spain and France. The older one grows and the more one gets around, the less difference one perceives among the various races. Maybe my eyes need looking after, but the great American melting-pot is becoming just one big blur, one human race. One preaches the same sermons to hyphenated Americans of all kinds, Irish, French, German, Italian, Spanish and so forth, and meets with pretty much the same reaction from all of them; and everywhere is found the same immense capacity for sin. *Humanum est errare,* with no racial exceptions that we've ever heard of. Even the once Chosen People of God fill page after page of the Bible with the gruesome story of their sin and stupidity. But a truly master race would not be stupid and would never sin. Only one human being, Our Blessed Lady, ever fulfilled that ideal. No wonder Catholics venerate her! She was a race of one, the only master race on record.

Conditions are against that master-race stuff winning acceptance today. Hitler is not dealing with the benighted crowd

of Asiatics, Africans and Northern tribesmen whom Rome lorded it over, but with the cultivated nations of Europe. Rome conquered the Greeks, to be sure, and the Greeks were smarter than the French; but they turned right around and vanquished the victor. They dumped their agnosticism and easy morals into the Tiber metropolis, and the famed martial spirit turned to marital or worse. The Greeks were too listless and laissez-faire to give battle to the Romans, but shrewdly knew that there are other forms of conquest than military, and that you can as surely ruin a nation by rotting it. They knew that master races have an itch for luxury and exotic thrills, and the Greeks were past-masters at that sort of thing. "Why bruise our knuckles," they may have yawned in their effete languor, "when we can effect the same purpose by serving these virile Romans a Mickey Finn?" So they initiated their masters into the erotic mystery cults. But think what resourceful conspirators modern Europe harbors against the Spartan ideals which Hitler preaches—ideals that are indispensable if a master race is to remain masterly! How's he going to keep his big Spartan Nazis down in a submarine after they've seen Paree?

Hitler was never more sagacious than when he said that universal literacy has been the undoing of liberal countries. It most certainly is inimical to the good order of a country to have morons and hill-billies reading Judge Rutherford's pamphlets. Rome had no such liability to contend with, and yet was gradually eased out of the saddle. How is Berlin going to fare any better with millions of potential pamphlet readers all around her, and a furtive crystal set in every Balkan shanty? Literacy may be the destructive termite that Hitler says it is, but the timbers of Europe are far too infested to do much about it now. England tried to stamp out education in Ireland, and up sprang O'Connell. Russia strove for the same in Poland, and up sprang Sienkiewicz and Madame Curie. Something has gone deep in the soul of Europe that Hitler can never hope to eradicate: the unquenchable Christian love for light and learning, which no despotism can afford to have around. So he is quite right from his standpoint in demanding that learning get out of Europe and stay out; but before he can exile learning he will have to get rid of the Catholic Church,

the prolific mother of learning, and at this he is not likely to succeed. Not by a long shot!

Such are the miseries of a master race. Such are the difficulties which will plague Hitler's efforts at bringing stable peace to Europe. If he had only gone for his ideas to the thirteenth century instead of to the first! Europe once knew coherence and a certain tranquility, and they were founded on the master-race idea. The nations of Europe were once enfeoffed to the master race of Western Christendom; a race not of blood and soil, but of spirit and truth; into which one was born by Christian Baptism, in which one was knighted by the Sacrament of Confirmation and nourished by the Lord's Supper; which recognized no aristocracy but that of virtue, no heroes but the saints; a people which transcended racial classifications, geographical frontiers, vernacular differences and national idiosyncracies; which gave Europe a common Creed, a common culture, a common outlook; even a common idiom of literacy —the Latin tongue. The ancient Roman prized his citizenship above everything else and despised the rest of men as barbarians; the thirteenth century European prized his Catholic Faith above everything else and yearned to convert the infidel. Moral questions arose, but there were common principles by which to solve them; and there was a supreme and supranational arbiter in the Papacy. The knack of investigation in the physical sciences had not yet been hit upon, and men thought that dragons inhabited the Far East; but they knew the great Gospel texts by heart and were right about the essentials for human welfare and happiness. I am not saying that the times were idyllic, nor that thirteenth-century Europe was an elysium or Paradise restored. Alleys were dangerous places after dark, and women were well advised not to take all men at their face value. There was sin, but it was called such and not " behaviorism ". Children were birched for flouting the decencies instead of encouraged to make asses of themselves. Dogs were left to roam the streets instead of smelling up the houses. However, we need not romanticize about the Middle Ages in order to praise them, or make our own times stand in forlorn contrast to them as regards the essential verities and values of human life. Enough to say that then Europe was definitely on the upgrade and that now it is definitely headed

down; and all the glitter of scientific achievement cannot hide from us the direction in which we are traveling. Europe then was in process of cultural enrichment; today it is in process of cultural impoverishment.

And we could do very well just now with some of the hopefulness that vibrated the hearts of men in those days. Embarked as we are on "creating a new order," we should be filled with high and hearty expectations. Man cannot get far without hope, and there is no hope without faith. Despair can produce a literature of sorts, but not a culture. It can inspire brilliant cynicism and satire, the Juvenals and Voltaires, those evening stars which appear when dusk is settling over a nation. However, it was not Juvenal's despair which made Rome great, but faith and hopefulness like Virgil's. The medieval philosophy engendered a hopeful outlook. It taught man that though he is in a bad way as a result of Original Sin, his case is far from desperate. He has intelligence by which to take thought and husband his resources. He can tell a hawk from a handsaw and is capable of recognizing the existence of his Maker. Moreover his will has not been bound over to evil. He can breast the swift current of his animal instincts and repress the wanton instancy of passion. And he can have the immense assistance of God for the asking. Catholic philosophy reassures a man that he can know what it is all about and do something about it. Consequently it renders him hopeful of making something worthwhile of himself; and from the hope of making something of himself he goes on to hopefulness of making something worthwhile of the race. The mind of the individual becomes the mind of the community, and it is a mind for effort and achievement.

The pessimism of our current outlook is somewhat hidden by the illusory hopefulness of modern science. No one will gainsay that science has done wonders, and that we can count on more and more wonders to come. Living conditions have been vastly ameliorated on their physical side, and our knowledge of the cosmos vastly enhanced. The scientist could well say to us, "You ain't seen nothing yet." But is this the hopefulness we need? How does man himself fit into the picture, unless by tragic contrast? His weak, clumsy, fickle behavior in contrast to the strong, smooth, steady-going machine. The

hit-and-miss irregularity of human life against the apt design and uniformity of nature. The endless brawling of mankind against the halcyon silence of the stars. And when the scientists do apply their knack of investigation to man himself, as experimental psychologists, their findings are anything but flattering; and stripped of technical lingo, much of what they say could not be posted through the mails. Talk about Job's comforters! Luther need not have tortured his "massa damnata" from the Bible; if he had lived long enough he would have found it ready-made in Kraft-Ebbing. The positive scientist is the only teacher man heeds nowadays, and the positive scientist is telling him that he is a washout.

No wonder we are crushed in spirit. No wonder we have become a race of masochists, plaiting the whip of regimentation and barbing it with bureaucrats to scourge ourselves, or hurling ourselves under the Juggernaut of despotism. No wonder we are prostrate before the MACHINE and frantically looking to it as to the "mountain whence cometh help". No wonder we take morose pleasure in dredging up the slime of the subconscious and spreading it across the pages of our journals. No wonder we sit sullenly at home on election day and let gangsters and their riff-raff following run and ruin our cities. "Whats' the use?" we say, like a man who has been to the doctor and heard a diagnosis of cancer. We have been to the positive scientists and learned we are hopeless bundles of reflexes. "And that inverted bowl they call the sky—look not to it for help, for it as impotently moves as you or I," adds Mr. Einstein by way of rubbing it in. This is the moral atmosphere in which Messrs. Hitler and Mussolini expect to "create a new order". It will be SOME new order! Of course if they have in mind to revive open slavery, now is the time to do it. Now is the psychological moment. For we are so crestfallen just now, so beggared of hope, that all we ask is the meed of the wounded beast; just a hole to crawl into, where we can lick our wounds—that is, read the experimental psychologists, and die.

Catholic philosophy precludes the hang-dog spirit which despots batten on. There is something disgustingly abject about the frenzied following of personal leadership today. It smacks of the psychopathic ward. There is a perverse look

about it, as if men are getting a positive thrill out of abasing themselves. You imagine them groveling in the dust and moaning to their fuehrer, duce, caudillo or big chief, "Trample on us, scorn our rights, desecrate our dignity, spit upon our liberties, defile our human persons—we love it!" Some persons are shocked at first reading St. Ignatius Loyola's famous Letter On Obedience in which he exhorts religious subjects to be as tractable as a walking-stick in their superior's hands. But Loyola was no yes-man. If ever anyone deserved to say "I wear no man's halter," it was Ignatius Loyola; and that would have been just as true if he had been lay-brother in the kitchen instead of general of the order. On closer inspection the obedience he counselled is seen to be a transcendental thing indeed. He obeyed the Divine and only the Divine in earthly authority. "See God in your superior," he would have said, "and give him your obedience as to God." Nothing servile or psychopathic about that! His Letter On Obedience was rather a sublime mutiny against merely human authority. No alloy of carnal wisdom could win Loyola's obedience, but only the pure gold of God's majesty and omniscience. Only when he had abstracted his gaze from the too solid flesh of his earthly governors and fixed it on the Divine element in all lawful authority, did he become the great enthusiast for obedience. This is Christian obedience; and it does not degrade men, as that exacted by the despotic modern state, since it is not debasing for the creature to obey his All-Wise and All-Holy Maker. But to obey men merely as men, as the modern state demands, and to worship their carnal and often vicious cunning are indeed degrading; and it is a far cry from the obedience which Ignatius had in mind. The Christian saint is just about the spunkiest and most spirited person there is, as Herod found out when Paul was haled before him. I wonder how much spunk and spirit will be left in the regimented masses of totalitarian countries?

The same goes for Christian humility and meekness. Rosenberg and Goebbels affect to think that Christianity makes men craven. As if the haunting dread of the concentration camp made men bold! As if it made men lion-hearted to cower in their homes and quake at every footstep in fear of the Gestapo! Chesterton noted the similarity between Christian humility and

the sense of unworthiness in a lover; who considers himself quite undeserving of the girl but is ready to move heaven and earth to get her. The Christian deems himself no fit person to be in the presence of God but storms the battlements of Heaven to be there. "The kingdom of heaven suffereth violence," the furious aggressiveness of the humble Christian soul. The paradox is charmingly illustrated in the life of the Little Flower, where Christian humility is seen in all its vaulting, lyrical audacity, forever confuting our Nazi traducers. In the case of a canonized saint we may presume the deepest humility, for nothing would block the Process so surely as the merest trace of pride or vain glory. But the fact of the Little Flower's humility could be documented no end from her Autobiography. The theme of spiritual childhood which runs through all her sayings is the sheerest distillation of humility—the idea of being a helpless child who must depend for everything on God's paternal care. But then the paradox of her bland familiarity with God, especially with the Son of God! She regards Him as a playmate, and her soul fairly romps with Him. So there is nothing mean-spirited about Christian humility. It is not a negative thing, the mere putting off self, but the positive putting on Christ. The Christian Sacraments immeasurably increase one's dignity and therefore one's self-respect. "Know you not that you are temples of the Holy Ghost?" The devout Christian is no lickspittle climber or arriviste, merely hobnobbing with the royalty of Heaven. He IS royalty, "sons of God and co-heirs with Christ". Which accounts for that regal bearing of the saints. Francis of Asissi may be garbed in gunnysack, but he wears it with a regal air; you spot him at once for an impecunious prince.

I rather fancy that if the Little Flower had known English, Shelley would have been her favorite English poet. I think she would have relished the spirit of his great moments, the bold sweep of his imagination. In a sense she lived what he wrote; she was the Skylark. Whatever we may think of the poor boy personally, we must respect him as a poet. He had his fugitive moments of vision, and described them with imperishable beauty. Francis Thompson said that only the virginal of heart could fully appreciate his great lyric flights. At such moments his spirit fretted at the trammels of the flesh, longed

to be freed of the body and seize the tossing mane of the West wind, ride off across the margent of the world, dismounting at the gold gateway of the stars. Someone called him the spoiled child of heaven, who pillowed his head on clouds, bowled with planets, and strung the stars as a necklace for his lady fair. At death he lay down like a tired child, weary from romping across the firmament, chasing the swift comets, knee-deep in blue. I fancy the Little Flower would have understood Shelley in his lyrical moments. They were both a throwback to that primal innocence and childhood of the race when man walked familiarly in a garden with God. But where, Herr Rosenberg, is there anything mean-spirited in all this? What IS calculated to make us a race of menial yes-men is the meakness demanded by the dictators, whose theme song is, " If you do as I do, think as I think, say as I say, then you'll be happy—OR ELSE! " Far preferable is the humility of the Christian saint, who takes one good look at himself, nearly faints away at the sight of his own vileness and nothingness, and then goes running out onto the terrace of the stars for another good romp with the Son of God.

THOMAS A. FOX, C.S.P.

San Francisco, California.

A REVISION OF THE CATHOLIC NEW TESTAMENT IN ENGLISH—II.

The Extent of the Revision.

THE fundamental difference between the revised text and that of Bishop Challoner, as outlined in the first of these articles, will arise from the fact that it rests on a modified Latin text, and that it follows a more thorough rule of interpretation. And yet it is not this more substantial divergence that is likely to attract most attention. It is rather the new reading of an old and familiar text, the change of a word we have come to know, the altered rhythm of a passage heard on Sunday—in a word, the external dress, or the English expression—that will spell novelty to the great majority of Catholics. Some may be inclined to say too readily that the change is radical or unwarranted. Others may contend without further thought for the old version. Here we are confronted with a difficulty that is based largely on taste. But since even this must be taken into consideration, there may be some reason for looking into the aims of the Revision Committee, and for considering the nature of the alterations that will be observed in the language and expression of the new revision.

I.

In spite of the many years that the Challoner text has endured as our common version in English, there is little reason to look upon the new text as a usurper. Challoner's version has not gone without criticism. For something over a century the American Hierarchy has but tolerated it until a better text could be prepared.[1] Some partial and private efforts have been made in this time to improve the language of the accepted version, but that they were hardly extensive enough is witnessed by the present condition of that version. Kenrick's revision was almost a new translation, leaning heavily on the King James Bible; but he too failed to satisfy the demand for a better version; and the demand has persisted. The revised text which is now being offered finds its origin in this practical need of a more intelligible English text of the New Testament. It is initiated by the Episcopal Comittee on the Confraternity of

[1] Cf. Eccl. Rev. 98 (1938) 42 ff.

Christian Doctrine. It is prepared by a group of Catholic biblical scholars working under the direction and authority of that Episcopal Committee.

It is within the framework of these circumstances that we must fit the aims and the ambitions of the Revision Committee. Not only the needs of the Church in the matter of a vernacular version of the Scriptures, but more particularly the invitation by the Episcopal Committee has defined the scope of their work. Their objective is to render in current English idiom the message which God sends us through the books of the New Testament. The twofold aspect of this objective is evident. In the first place it implies a scholarly effort to reach and interpret the divine message. Then, in the second place, it requires the expression of this message in the language of our time, in English that is both clear and worthy.

These are not two distinct objectives, but aspects of the one main purpose of the revision. In a vernacular version, the interpretation of the New Testament and its expression in the new language unite in one act. From the first of these aspects it must be evident, recalling what has been said in the first of these articles, that a version of the Scriptures is not an exercise in Greek or Latin translation. It is equally evident that its expression in English is not an exercise in composition. If the first were true, there would be need only of men expert in these languages; if the second, there would be call for a rhetorician. But if priority be conceded either of these points of view, one might admit that it is more important to secure accurately the meaning of the New Testament than to clothe that meaning in consciously ornate language.

If this is granted, then the English of the new revision should be estimated in the light of its function, which is to convey intelligibly, clearly and not unworthily, the thought of the Scriptures. This is conceived to be the duty of the Revision Committee: to observe this norm of style in their work. And yet, since we are traditionally disposed to require of our English Bible some perfection of style, the Committee have in no way neglected the means of producing a version worthy of its subject while meeting the requirements of the average reader.

But in the matter of language one factor strongly influences the new text. The request made of the Committee specified

not a new translation, but a revision of the current editions of Challoner's version. In line with this, the principle governing the extent of the revision instructed the revisors " to retain as far as possible the style, diction and rhythm of the present editions of Challoner's text." It may be questioned whether, apart from their limited commission, the revisors would have gone far from the standard version. There is a tendency generally to accede to the known text. St. Jerome has given classical expression to this respect for the earlier and familiar vernacular version.[2] The preface to the Clementine Vulgate cites the same reason for its restraint. How this disposition is reflected in the story of the English Bible, whether Catholic or Protestant, may seem from the fact that each new version rests heavily on its predecessors.

Inspection of the new revision will prove that the Committee adhered to this policy. And yet the need of reasonably modifying this principle was forced on the Committee by their experiences with the version. It became clear that some liberty had to be taken with the diction of the earlier text, and the change of diction led automatically to changes in style and rhythm. In some passages the introduction of a more modern expression disturbed to the point of dissonance the fluency of the text. In this way a single term might induce the alteration of an entire verse unless it were to retain the appearance of a patch. But with all this the original principle was not abandoned, and the new text does retain " as far as possible " all that could be retained of the version we now read.

If, therefore, a considerable difference in style be found to exist between the two versions, it should be inferred that the ultimate purpose of the work has made this necessary. Thus, for example, when the " ands " in Mark, and the " therefores " in John are given their proper meaning, the reading of the present text will have to undergo some modification. Further effect will be had on it as the result of dropping the obsolete verbal forms in " —th "; of changing antiquated inversions, such as " fear not "; of giving a more modern turn to " thence "

[2] Of his revision of the Old Latin Gospels, Jerome observes: Quae ne multum a lectionis Latinae consuetudine discreparent, ita calamo temperavimus ut, his tantum quae sensum videbantur mutare correctis, reliqua pateremur ut fuerant. (Ep. ad Damasum.)

and " whence " and " whither "; and so forth. In brief, the full retention of the style of Challoner is practically impossible when the principles of a sincere revision are applied to his text. Where the style is narrative, as in the Gospels and Acts, the two versions may still differ but slightly. In the Epistles, however, where the language is more involved, and the requirement of clarity more exacting, the differences will be more observable.

II.

The task of preparing a revision under these circumstances is not a simple one. To take as guide an out-of-date version, and to make the required improvements, is to steer a fine course between two dangers. It is from these dangers that will rise the main objections to the revised text on the score of language. From the one side there will be asked of it a new perfection in biblical style; from the other, a justification of the changes actually introduced.

We could readily dismiss the first of these difficulties, were it not for the commendable desire of seeing our versions of the Scriptures take rank with the best that our literature has to offer. Certainly the subject is exalted enough to call for the most noble English expression. And yet this desire leads easily to exaggeration. The cowl does not make the monk; nor does the language make the Scriptures. We need only to listen to St. Paul assuring the Corinthians that he made no pretense of human eloquence; and still we are moved deeply by the freshness, the vividness, the beauty of his writings. There is only one book in the New Testament which merits praise from the strict viewpoint of language, that is the Epistle to the Hebrews. The others vary greatly, the Gospel of St. Mark being given a low rating as a literary work. We may speculate on how these books were received by the educated Greeks and Romans, men accustomed to the eloquent accents of the classics. The books of the New Testament have charm, but it is a charm not like that of music which pleases the sense, nor like that of literature which delights the mind; it is the emotion of the soul raised to the contemplation of things supernatural by the simple but profoundly sincere expression of a divine message.

If that same charm can be carried into our English version we may feel that we have thoroughly satisfied all the claims

that literature has on the new text. But in the very effort to be faithful to the divine message changes will have been brought about. These changes will often, by reason of their novelty, raise opposition.

Some of the strangeness of the new text will be due to the form in which it is printed: paragraphs replacing the present verses, with headings as an aid to reading. Little need be said of this plan. It was the usual form until the sixteenth century, and it is a restoration of the sense divisions of the text which are too often obscured by our present chapters and verses.

One of the more serious reasons for interfering with the language of the Challoner text is the aim to adopt something of our current mode of expression. On the work of Challoner the Latin of the Vulgate left many traces. Its long and often incomplete sentences do not agree with our usage. The effort to make the idiom resemble that to which we are accustomed, and frequently the effort to achieve correctness, clearness, accuracy, carries with it an inevitable departure from the accents of Challoner. It is hoped that the advantages thus won may compensate for any loss of that rhythm which we associate with the Bible through the current version.

In some minor points the revised text will provoke more remark than it should. We do not speak, for instance, of the laborers in the vineyard receiving each one his "penny," but each his *denarius*. Perhaps this word, like *drachma, stater, quadrans,* and other ancient coin-names, is not very familiar today. But "penny" is both wrong and misleading, and must be replaced. Now we have no coinage which closely follows the evaluation of these ancient pieces. Instead, therefore, of employing equivalents which do not fit, we prefer to retain the original terms, especially since they are defined in our most available dictionaries. The same will hold true of our systems of measurement: when they cannot express the value of the original term, that term is allowed to speak for itself. Other words will fall under this rule. We do not call Pilate the "governor" of Judea, but the *procurator*. He was not a governor in the sense in which we commonly use the term, but the fiscal agent of Rome though having also judicial powers; in other words—a Roman procurator as that office is defined in our dictionaries. Once these new, but not unused expres-

sions are met and explained they will lose their strangeness; and it is much better to meet and explain them than to go on using expressions that are not correct.

One of these minor changes is bound to attract attention. We refer to the third Person of the Blessed Trinity not as the "Holy Ghost" but as the "Holy Spirit." The reason for this is simply that *spiritus* means "spirit"; we translate it as such in all other places. How odd it would seem were we consistently to translate the word as "ghost." We should then mention the scene in which the Baptist watched the "Ghost of God descending on Jesus"; or say that Jesus was led "by the Ghost into the desert"; or tell how our Lord cast out the "evil ghosts."

The word "scandal" will likewise be missed from many familiar passages. This term has been retained as much as possible. But in many places it had to be given its full meaning in the context if the sense of the passage was to be had.

In view of such more or less striking modifications of our current text, it is well to repeat that where the expression in Challoner's version was satisfactory it was left undisturbed. Many good suggestions were made but rejected by the editors in favor of the present reading. Our Lord's reply to Caiphas, "Thou hast said it," might have been rendered as a more emphatic affirmation in modern idiom; but the present expression has come to be understood in this sense, and is allowed to stand.

It must be admitted that some of the changes may be considered more urgent than others; but there will be no new reading in the revised text that cannot be justified. In judging of their value, it must be kept always in view that the Revision Committee sought first of all accuracy and clearness; if these qualities are secured any change is worthwhile. It is also to be hoped that the style, the fluency or rhythm, of the new version will be found as attractive as that of Challoner's text.

To illustrate the observations in this article, two passages familiar from their liturgical use are printed here for comparison with Challoner's version. The words italicized represent the main differences between the two versions, and the reason for them is stated briefly at the end of the excerpts.[3]

[3] These passages are not in their final form, being still subject to editing. It is unlikely, however, that they will be changed to any noticeable extent.

THE GOSPEL OF ST. JOHN II: 1-12

1 And on the third day a wedding *took place* at Cana of Galilee, and the mother of Jesus was there.
2 The Marriage Feast at Cana Now Jesus too was invited to the marriage, and also
3 his disciples. And the wine *having run short,*
4 the mother of Jesus *said* to him, " They have no wine." And Jesus *said* to her, " *What wouldst thou have me do,* woman? My hour has not yet
5 come." His mother said to the attendants, " *Do whatever he tells you.*"
6 Now six stone water-*jars* were placed there, after the Jewish
7 manner of purification, each holding two or three measures. Jesus *said* to them, " Fill the *jars* with water." And they filled them to the brim.
8 And Jesus *said* to them, " Draw out now, and *take* to the chief steward." And they *took* it to him.
9 Now when the chief steward had tasted the water *after it had become* wine, not knowing whence it was (though the attendants who had drawn
10 the water knew), the chief steward *called* the bridegroom, *and *said* to him, " Every man at first *sets* forth the good wine, and when *they* have drunk *freely,* then that which is *poorer.* But thou hast kept the good wine until now."
11 This *first of his signs* Jesus *worked* at Cana of Galilee; and he
12 manifested his glory, and his disciples believed in him. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

If there is much difference between this and the older version, it is due to modifications in word order, to the dropping of forms such as " saith," " calleth," etc., to the use of the past tense in place of the historical present (so frequent in John), and to the generally more modern cast of the sentences.

Of the more notable changes in terminology it can be said that the chief motive is either clearness or greater accuracy. Thus " took place " *(factae sunt)* replaces the colorless " was." " Take " is more accurate than the too literal " carry." " Drunk freely " *(inebriati)* gives more of the meaning than " well drunk." And so for the other terms.

In the whole excerpt there is but one major change, that is in the sense of the famous verse 4. The new text carries a footnote for this verse: " Literally, ' What to me and to thee? ' is an expression which can vary in meaning with its context, and with the speaker's tone of voice. It occurs several times in the Old and New Testaments, practically always implying dissent. Though there may be some disagreement in it even here, the circumstances show that it was not a rebuke." Though the idiom has analogies in the Greek of this period, it is generally accepted as semitic. The true meaning is missed by the Vulgate. What is adopted for the revised English text has wide support among modern authors and is probably as close to the original sense as we may come.

2 Corinthians III: 4-9

4 Such is the *assurance* I have through Christ
5 Excellence of the New Law towards God. Not that we are sufficient *of ourselves* to think anything, as *from* ourselves, but
6 our sufficiency is from God. He also it is who *has* made us fit ministers of the new *covenant,* not *of* the letter but *of* the spirit; for the letter *kills,* but the spirit *gives* life.
7 Now if the ministration of death, which was engraved in letters upon stones, was *inaugurated in such glory* that the children of Israel could not *look* steadfastly upon the face of Moses on account
8 of the *transient* glory that shone upon it, *shall not* the ministration
9 of the spirit be *still more* glorious? For if there was glory in the ministration *that condemned,* much more does the ministration *that justifies abound* in glory.

When compared with the Challoner version, this passage will confirm our statement that there will be a greater difference

between the two texts in the Epistles than in the historical books. Modification of the word order, and the elimination of obsolete forms, will account for some of this. New terms, such as " assurance " and " covenant " will play their part.

But the fundamental reason for the difference will be the more accurate interpretation of the new version. The Challoner text in this passage translates the words faithfully enough, though here and there too literally; and yet it fails to convey the sense of the Epistle. In v. 5 the mere change of the word order makes a considerable difference in the thought. " Transient " for " made void " is not a mere choice of synonymous terms, but a new approach to the thought of the verse. The placement of every word in the excerpt has bearing on its meaning. In such a case it is impossible to adhere to the older version. And yet, can we say without hesitation that the new is inferior to the old in rhythm?

WILLIAM L. NEWTON.

The Catholic University of America.

[*This is the second of a series of three articles. The third will appear in our March number.*]

THE DOGMATIC PREACHING OF THE FATHERS—IV.

The Christian Life Considered in Particular Virtues.

IT would be a serious mistake to think that the dogmatic expositions and moral exhortations of the Fathers were restricted to platitudinous generalities. They give evidence of their practicality in their profound grasp of the difficulties confronting the faithful in the daily living of Christian life, and in the particularized suggestions which they offered as means of getting the better of these constantly recurring difficulties. Many of these pastors were converts from paganism or from heresy. Some of them, St. Augustine, for instance, had even had first-hand experience with the wickedness which was so rampant in the civilization of the period. Consequently, they were perfectly well equipped to give detailed advice on the living of the Christian life. Their counsels on the various virtues which enter into the composition of the Christian ideal of life are no less realistic and full of dogma than the general principles upon which they taught their followers to build up their spiritual character. We shall consider some of the more outstanding of these Christian virtues, to see how they were handled and explained by the Fathers.

Christian charity:

"The fullness of the law is charity", wrote St. Paul, and in these few words he expressed the essence of Christianity. Christian perfection is gauged by love: love of God, first of all, and then, or rather consequently, love of our neighbor because God is in our neighbor and our neighbor in God. Since these two loves, or rather these two aspects of one same love, are the expression of the first and the greatest of the commandments, spiritual life is synonymous with supernatural charity; one cannot possibly exist without the other. Charity is the touchstone of divine life in the soul: "By this we know," says St. John, "that we have passed from death to life, if we have love one for the other." St. Augustine practically paraphrases these words in his commentary on Ps. 149:

> Let us bless His holy name and let us rejoice in God, if we rejoice in charity. If a man has charity, why do we send him far away to

> see God? Let him look into his conscience, and there he shall see God. If charity does not dwell there, then neither does God. But if charity dwells there, God also dwells there. Someone would perhaps like to see God sitting in heaven: if he has charity, God dwells in him just as truly as He dwells in heaven.[1]

The presence of charity and the presence of God in the soul are interchangeable, because God is charity. Developing this thought in another " sermo ad plebem ", St. Augustine asks:

> What is the city of God if not His holy Church? For men who love one another and love their God who dwells in them, form a city unto God. And since every city is governed by a law, their law is love: and God is love, for it is written very plainly: God is love (I John IV: 8). Consequently, whosoever is full of charity is full of God, and a multitude filled with charity forms a city unto God.[2]

From this point of view of Christ being reflected in the Christian, it is not difficult to see the tremendous guilt of those who violate charity. Given the union of all Christians with their God and with one another, a sin against charity is really nothing else but an act of self-mutilation under one aspect and a new crime of deicide under another. St. Augustine is bold enough to say outright that those who violate charity do more harm to the Church than do its savage persecutors:

> They persecute the Church who persecute her with cunning; they wound her heart more grievously who strike her with the sword of the tongue. They shed her blood more cruelly who, in so far as lies in their power, *kill Christ in their fellow-men.* . . . Do not draw your sword to strike Christ, O Christian. What do you persecute in your fellow-Christian? And what did the emperor persecute in you? He persecuted only your body. *But in your fellow-men you murder the Spirit.*[3]

Our Divine Lord Himself made union with His Father depend on union with His adopted sons, our brethren. We have divine assurance that no gift will be pleasing in the sight of the Most High if it comes from a heart rankling with discord and brotherly hate. This may seem like hard doctrine, but St.

[1] in Ps. 149, n° 4; 37, 1951 C.
[2] in Ps. 98, n° 4; 37, 1261 A.
[3] in Joannem, tr. 5, n° 12; 35, 1420 A.

Augustine says very pointedly that God acts in this way, because " He is more interested in you than in your gift ". St. Cyprian writes much in the same strain:

> God commanded us to be peaceful and of one heart and one mind in His house. He wants us to continue to be just as He made us in our second birth, in order that as we have begun to be sons of God, we may continue in the peace of God, and, since we are sharers in His Spirit we may be of one mind and heart.
>
> Thus God does not even deign to receive the sacrifice of the uncharitable man, but bids him leave the altar and first be reconciled with his brother, so that God may be placated by peaceful prayers. *A greater sacrifice to God is our peace and brotherly harmony*, and a whole people gathered together in the unity of the Father, the Son, and the Holy Ghost.[4]

The question of unity among the faithful seems to have been one of the major preoccupations of St. Cyprian. Perhaps, since he was living in Africa, where schism and heresy were seething so continually, he saw more clearly the ravages of defection and the almost incurable wound they gouged in the Body of the Church. He cannot repeat often enough that without charity, nothing else counts—not even martyrdom:

> In the sacrifices which Cain and Abel were the first to offer, God did not look to their gifts but rather to their hearts, so that he would find favor with his gift who was first pleasing in heart. While Abel, peace-loving and just, offered sacrifices to God, he taught others who offer gifts at the altar, to come like him with the fear of God, a simple heart, the law of justice and the peace of harmony.
>
> Rightly, then, since he was such in his sacrifice, he afterwards became himself a sacrifice to God, so that being the first victim of martyrdom, he might initiate with the glorious offering of his blood the Passion of our Divine Lord, just as he had shared in the justice of God and in His peace. These are they who are crowned by the Lord; they are the ones who will judge with the Lord on the day of reckoning.
>
> For the rest, *no quarreller, no trouble-maker, no one who is not at peace with the brethren, will ever be able to wipe out the crime of brotherly discord, not even if he be killed for the name of Christ.* For it is written that whosoever hateth his brother, is a murderer—

[4] de Oratione Dominica, XXIII; 4, 553 B.

> and no murderer reaches the kingdom of God or lives with God. *Consequently, no one can be with Christ who prefers to imitate Judas rather than Christ.* How great is that crime which cannot be washed away in the Baptism of blood! How great is the crime which cannot be atoned for by martyrdom! [5]

Even the usually meek and paternal St. Leo adopts a tone of unwonted harshness at the mention of those who destroy mutual union and charity among the faithful:

> Let all quarrels, hate and discord be laid aside. Let no one delude himself into thinking that he will share in the joys of Easter, if he has neglected to restore brotherly peace. For in the sight of the Supreme Father of all, *whosoever does not share in the charity of the brethren, will not be counted in the number of His sons.*[6]

Souls inspired by genuine charity rejoice in the gifts, qualities and good works of all their associates. Here again their mutual solidarity is the inspiring motive: what belongs to one belongs to all, and the glory of one member of the body is the glory of the entire body. A spirit of envy, then, is altogether foreign to such an atmosphere of God-like charity, as St. Gregory points out so forcefully:

> What is more unhappy than the envious, who, when they see the happiness of others, are only the worse off for it? If they really loved the good works of others which they cannot have, they would make them their own. For all who are united in the faith are as many members in one body. Though they have different functions, yet they are all one in so far as they work together.
>
> Whence it is that the foot sees through the eye and that by the feet the eyes walk. The hearing of the ear helps the mouth, and the tongue in turn cooperates with the hearing. The stomach helps the hands and the hands work for the stomach. So we see in the arrangement of the body how we should comport ourselves in our actions.
>
> *It is such a shame not to imitate what we are!* What we love in others is really our own, even though we cannot do as they. *And whatever others love in us becomes the common property of the lovers.* The envious should consider the great power of charity, *which takes the results of another's work and, without work on our part, makes them our very own.*[7]

[5] de Oratione Dominica, XXIV; 4, 553 C.

[6] Serm. 49, de Quadragesima XI, cap. 6; 54, 305 A.

[7] Regula Pastoralis, III, cap. 10; 77, 63 B.

Humility:

If charity is the greatest and the most perfect of the Christian virtues, humility is the most fundamental. Its function is to clear away the tangled roots of exaggerated self-satisfaction and self-seeking, to make room for the growth of divine love; as the Scholastics would say, humility is a *removens prohibens.* The term belongs to the Middle Ages, but the idea underlying it was familiar to the earlier teachers of the Church: humility prepares the soul for the entrance of divine grace. Humility, self-abasement, was never set before the Christian as something desirable in itself; the Fathers had too much psychological insight into human nature to make such a mistake. We find few patristic exhortations to humility which are not based on the mystery of the Incarnation and the Christian's consequent obligation of imitating the life and virtues of the Redeemer. St. Augustine told the people of Hippo:

> Cure pride and there will be no more iniquity. To cure pride, the cause of all your ills, the Son of God came down from heaven, and became humble. How can you be proud, O man, when God has been humble for you? Perhaps you might be ashamed to imitate a humble man; at least you need not blush to imitate a humble God. The Son of God came in the guise of a man and was made humble. You are commanded to be humble; you are not commanded to take a nature lower than your own and to become a brute animal. God was made man; you, O man, must recognize that you are a man; the sum-total of your humility consists in knowing yourself.[8]

Again he insists on the fact that all evil comes from ourselves, and that Christ Jesus is the source of all our good: " If there is any evil in us, it is from ourselves; whatever good may be ours, is ours only through and by Him ".[9]

Hence the danger of being cut off from Our Lord by pride. Through the grace of Baptism we were grafted on the Divine Vine. Consequently, we are as dependent on God for spiritual life and energy as the branch is on the parent-vine for the vitalizing sap which makes it live and grow. No true Christian, then, can even so much as insinuate that he is united with

[8] in Joannem, tr. 25, n° 16; 35, 1604 B.

[9] ibidem, tr. 43, n° 1; 35, 1706 D.

Christ if he declines to recognize the operations of Christ's grace in his soul:

> Does not the proud branch see clearly that it is hopelessly sterile if it is not fed with the richness of the vine? Who can produce the fruits of justice without the aid of grace, or who can say that he is united with Christ, if he refuses to see Christ working in him? [10]

Arguing against the Pelagians on the necessity of grace, St. Augustine builds up a powerful progressive syllogism to carry this idea to its logical conclusion:

> Whoever thinks he can bear fruit by himself, is not in the Vine. Whoever is not in the Vine, is not in Christ. Whoever is not in Christ, is not a Christian. Behold the depths of misery into which you have fallen.[11]

Passing from humility in thought and conviction to the new field of humility in action, St. Augustine points out how incongruous, even contradictory, it is for a member of the Mystical Body of Christ to be proudly exalting itself above the Head, pointing out that whosoever refuses to put up with the hatred of the world, automatically shows that he has no desire to belong to the Mystical Body.[12] Even though men may make an outward show of Christianity, it is all of no avail without humility. We are all acquainted with the Homily in the Common of Virgins wherein St. Gregory the Great shows the insufficiency of perfect virginity without the safeguarding bulwark of humility. In his *Regula Pastoralis,* where he gives detailed instructions to pastors on the different methods of instructing and forming certain types of persons, he says that those whose inward sentiments belie their outward actions " are living for others and dying in themselves ",[13] and goes so far as to say that even generous almsgiving is valueless if inspired by pride, because whoever acts in this way " has given his goods to God and himself to the devil ".[14]

[10] St. Leo, Epistula ad Demetriadem, cap. xiii; 55, 173 A.
[11] in Joannem, tr. 81, n° 2; 35, 1841 C.
[12] in Joannem, tr. 87, n° 2; 35, 1853 B.
[13] Regula Pastoralis, III, cap. 35; 77, 120 B.
[14] ibidem, III, cap. 20; 77, 85 C.

This does not mean that good works are to be hidden under the bushel of false humility; there is still Our Lord's command to let them shine before men for the glory of the Father. The Bishop of Hippo, commenting on this admonition of our Saviour, gives the following profoundly theological explanation of the real meaning and the function of human praise in the life of the Christian:

> Cleansing one's heart means purifying the eye with which we see God; and our care in keeping this eye clear and simple should be proportioned to the dignity of the object which it is to behold. But even when this eye has been well purified, it is next to impossible that there should not slip into it some of the dust which ordinarily accompanies our good actions—human praise, for instance. For if it is harmful not to lead a good life, yet to lead a good life and not desire praise for it means being an enemy of human affairs, which are all the more wretched, according as a good life is less esteemed.
>
> Consequently, if your fellow-men do not praise you for your right living, they are in error; and if they praise you, you are in danger, unless you have a pure and simple heart. With a simple heart you do not perform your good deeds for the praise of men, but rather you congratulate them for praising you, because what is good and right pleases them as it pleases you. For you would live rightly even if no one praised you, and you understand that the praise they give you is useful to them, if they do not honor you in your good life, but rather honor God, for everyone who lives a good life is His holy temple.[15]

Later by some years, St. Leo the Great strikes this same note in a sermon for the anniversary of his elevation to the Papacy:

> Mindful of God's help, it is not presumption on our part, dearly beloved, to honor the day on which we assumed the office of High Priest. In fact, in all truth and filial piety, we confess that in whatever good we do, it is really Christ who performs the work of our ministry. Our glory is not in ourselves, who are helpless without Him, but in Him who enables us to do whatever we accomplish.[16]

And in another homily, commenting on the lowliness and poverty of the Man-God's appearance on earth, he sums up the place of humility in the divine life of the Christian, by placing it in direct connexion with the life of our Blessed Lord Himself:

[15] De Sermone Domini in Monte; 34, 1269 B.

[16] Serm. 5, de Natali Ipsius V, cap. 4; 54, 154 C.

> Hence, dearly beloved, the complete rule of Christian wisdom does not consist in fluent speech, nor in clever argument, nor in the desire for praise and glory, but in true and voluntary humility—that humility which our Lord Jesus Christ chose as His portion and taught with all His strength from the womb of His Mother to His death on the Cross.[17]

Christian love of the poor:

The realization that Christ Jesus, the Son of God, is in one's fellow-Christians through His divine grace, has a very natural and evident application to the mutual relations of daily life. The image of Christ, present in all Christians who are in the state of grace, is always more particularly present in the poor and the needy, because they imitate more closely the earthly lot of the Man-God. From the merely natural viewpoint it is already a good action to help those in want; in fact, it is a duty for those who are in a position to do so. But when this same help is given for the love of God, when it is given to God Himself in His poor, it takes on an altogether new aspect. Just as the Fathers used the unity of Christ's Mystical Body to inspire the faithful to a warm and active mutual charity, so they stress the same theme when it is a question of showing charity in almsdeeds:

> Rightly, then, is the person of Jesus Christ Himself felt in the poor and the needy, for, as St. Paul says, whereas He was rich, He became poor that by His poverty we might be enriched. And lest we should appear to be deprived of His presence, He so tempered the mystery of His lowliness and His glory, that, *while adoring Him as our Lord and King in the majesty of the Father, we might feed Him in His poor.*[18]

This prolongation, so to speak, of Christ in His poor was not simply a pretty figure nor an empty abstraction; it was intended for practise in daily life. Consequently, it was inculcated in the faithful in terms which could not be mistaken for mere oratorical metaphor:

> Give to your brother in need. To what brother? To Christ. If you give to your brother because he is a brother, you give to Christ.

[17] Serm. 37, de Epiphania Domini VII, cap. 3; 54, 258 B.

[18] St. Leo, Serm. 9, de Collectis IV, cap. 3; 54, 162 C.

If you give to Christ, you give to God. He has willed to need things from you, and do you pull back your hand? Certainly you are not afraid to hold out your hand and ask favors of God.[19]

Returning once more to his favorite theme of the unity of all Christians among themselves and in Christ Jesus, St. Leo points out how charity to the poor is not only charity to Christ but likewise a high form of charity to one's self:

We are taught by many passages of Scripture the great merit and power of almsgiving. *It is certain that each one does a favor to himself when in his mercy he helps another in want.* Our generosity, then, should be prompt and affable, if we are convinced that each one really bestows on himself what he gives to the needy. *He lays up for himself a treasure in heaven, who feeds Christ in a beggar.*

Consider in this fact the benignity and far-sightedness of divine goodness! He wanted you to have an abundance of goods, so that through you another might not be in want, and it was His will that through the service of your work *you might free the beggar from the hardships of want, and yourself from the multitude of your sins.* O marvellous providence and goodness of the Creator, that by one single deed two persons should be helped! [20]

Speaking on the merits of hospitality, St. Ambrose recalls how Abraham unwittingly had God for his guest when he received into his humble house the three angels who passed his way. Then he makes the application:

So great is God's reward for hospitality that not even a glass of cold water will be left without its recompense. You see how Abraham received God under his roof when he sought out guests. When you take someone into your house, how do you know that you are not receiving Christ? Surely Christ can be in a guest, *since Christ is in the poor.*[21]

In his treatise on the perfection of the widowed state, this same Father makes very precise suggestions along the lines of active love for the poor, and exclaims: "What a privilege is yours to give your money, *and acquire in return the Body of Christ!*" [22] Hence, in the words of St. Leo, there is no more

[19] St. Augustine, in Ps. 147, n° 13; 37, 1922 D.

[20] Serm. 6, de Collectis I; 54, 157 A.

[21] De Officiis Ministrorum, II, cap. xxi, n° 107; 16, 140 A.

[22] De Viduis, V; 16, 257 B.

Christ-like work than succoring the needy. Then he recommends almsgiving as a most appropriate practise for the holy season of Lent:

> At this season we should be even more kind and generous towards the poor, and towards those that are burdened with different weaknesses, in order that God may be thanked by the voices of many, and that the feeding of the poor may be aided by our fasts. *For Our Lord is not pleased with any practise of devotion among His faithful more than by the love which they show towards the poor*, and wherever He sees anyone intent on acts of mercy, there He recognizes the image of His own affection.
>
> In these expenditures one should never be afraid of diminishing his own wealth, because the virtue of kindness is already a great possession, and there can be no dearth of generosity *where Christ both feeds and is fed*. In every work of this kind there is felt the Hand which increases bread while breaking it and multiplies it while distributing it. Let him who gives alms be confident and cheerful, because he will gain most, precisely when he keeps least for himself.[23]

In another sermon, in order to show the disastrous effects of lust for money, which was at that time most evident in the practise of usury, he stigmatizes this selfishness with a phrase which defies translation, if its force is not to be completely lost: *Foenus pecuniae, funus est animae.*[24]

For certain mentalities, which could be more influenced towards charity for the poor by considerations of a very personal, even selfish, nature, we find passages which stress the considerations of personal gain as incentives to great generosity. The biggest concern of every serious-minded man is his eternal salvation. St. Leo makes charity towards the indigent one of the surest means of appeasing the righteous anger of God against sin:

> Let those who want Christ to spare them, be merciful to the needy. Let them be quick to give food to the wretched, if they want to share in the companionship of the blessed. Let no one look down on a fellow-man, or *despise a nature which the Creator made His own.*
>
> *How can anyone refuse to the needy what Christ declares to be given to Himself?* You help a fellow-creature, and it is God Himself who

[23] Serm. 48, de Quadragesima X, cap. 5; 54, 300 C.

[24] Serm. 17, de Jejunio X Mensis VI, cap. 3; 54, 181 C.

thanks you. *The food of the needy is the price of the heavenly kingdom, and he who gives away temporal goods, inherits in return eternal wealth.* Whence is it that these little alms deserve to be esteemed so highly, if not that the value of our works is weighed in the scales of love, and when a man loves what God loves, rightfully he ascends into the Kingdom of Him in whose affection he shared.[25]

Just as practical sympathy for the poor necessarily redounds to one's spiritual advantage, so hard-heartedness towards those in want is a sure source of spiritual harm and may even bring down on a man the ills he callously refuses to alleviate in another:

In the first place, dearly beloved, he who is not good to another, is bad to himself, and whoever does not help another according to his ability is an enemy of his own soul. Both rich and poor alike have the same nature, and, amidst all the other ills of human frailty, there is no sure happiness in health, because everyone should fear what can happen to everyone.

Changing and tottering man should see himself in each and every other man and because we are all in the same unhappy condition, he should give evidence of common affection for his race: let him weep with those that weep, and share in the groans of the suffering; let him share his possession with the needy. Let him who is in good health bend pityingly over the body of the sick. In his food let him set aside the portion of the hungry and feel himself stiffening in the ashen nakedness of those who shiver with cold. *For whosoever relieves the temporal misery of the suffering, escapes the eternal punishment of the sinner.*[26]

Again he insists on this point, asserting that whoever turns his heart to the needy, quickly turns the heart of Our Lord to himself, and then the saint adds: "What is kinder than this sort of justice, or what is more merciful than this revenge, where the sentence of the judge can be determined in advance by the accused?"[27] For the Christian, consequently, love of the poor is not a work of supererogation; it is one of the fundamental laws of his life. St. Gregory the Great explains the whole philosophy and theology of Christ-like affection for the needy

[25] Serm. 9, de Collectis IV, cap. 2; 54, 162 A.

[26] St. Leo, Serm. II, de Collectis VI, cap. 1; 54, 167 B.

[27] Serm. 17, de Jejunio X Mensis VI, cap. 1; 54, 180 C.

in the following passage which might be well meditated today when we hear so much on the topic of " social justice ":

> The earth whence they were taken is common to all men and, consequently, the provisions which the earth brings forth are common to them all. In vain, therefore, do they consider themselves guiltless who claim God's common gifts to all as their personal property. *Not giving away what they themselves have received, they grow fat on the slaughter of their neighbors, because they kill as many people every day as they could feed with what they hoard up for themselves.* When we give the poor what they need, we are simply restoring to them their own property; we are not giving away our own. *We are satisfying an obligation of justice rather than performing an act of mercy.*[38]

Christian chastity:

The sensuality of pagan Rome and Carthage has become proverbial. Already in St. Paul's time, pastors and people were made painfully conscious of the dangerous occasions of sin which surrounded them; some of the strongest passages in St. Paul's epistles are aimed at the dangers of sensual and voluptuous living, and at showing the gravity of sins of the flesh in the Christian. Amidst almost identical circumstances, this same tradition of vigilant watching and clear warnings was carried on by the Fathers of the early centuries. Fearless in their denunciations of vice, they were very outspoken in their practical warnings to the flock entrusted to their care. This was called for by the brazen shamelessness of their background. But in all their warnings and denunciations they did not forget the positive side of Christian morality. They pointed out what was to be done or avoided, and at the same time offered a motive for fidelity to their counsels; everything was based on the Christian's union with Christ. We have already seen the vigorous language with which St. Cyprian inveighed against the imprudent Christians who were so unmindful of their duties and their dignity as to expose themselves to almost certain sin in the public baths and theaters. Along these same lines, we have a celebrated passage from Tertullian:

[28] Regula Pastoralis III, cap. 21; 77, 87 A.

> Unless I am mistaken, we are not our own, but have been bought with a great price! What price? The Blood of a God. *Wherefore, when we defile this flesh, of ours, we really defile Him.*[29]

And St. Cyprian:

> Although, as you already know, I am constantly exhorting you in many things, and urging you to keep the divine commandments (for what is or can be closer to my heart than to see you perfect in all things in the Lord), nevertheless I warn you particularly to keep close watch over holy modesty.
>
> Bear in mind that you are the temples of God, the members of Christ, consorts of the Holy Ghost, chosen unto hope, consecrated unto faith, and destined unto salvation. You are sons of God, brothers of Christ, hosts to the Holy Ghost, with no obligations to the flesh, as befits those who have been reborn of water.[30]

But this exalted dignity of the Christian body does not make it any less a body; the grace of divine adoption does not change the fundamental passions of human nature. As St. Augustine said so well: " We have not put on Christ so perfectly as to have kept nothing of the old Adam "; [31] and again: " There was only one Man who could have human flesh without sin ".[32] The Christian, warns St. Cyprian, must be constantly on his guard; he can take no chances with so skillful and treacherous an enemy as his own nature. In this battle no precaution can be called excessive:

> Therefore, in the battle against the snares of the flesh, wherein the devil makes himself both leader and companion, we must fight with every kind of virtue. . . . Vice must always be punished and hated. There should always be before one's eyes the ugly and base shamefulness of sin. . . . The body can have no leeway when there is a question of avoiding sins of the body. Recall what an honor it is to have conquered vice, and what a disgrace it is to have succumbed to vice.[33]

A little later, in this same treatise *De Bono Pudicitiae,* which was a former sermon dictated as a letter to a group of the faith-

[29] ad Uxorem, II, cap. 3; 1, 1406 A.
[30] De Bono Pudicitiae, n° 2; 4, 853 A.
[31] in Ps. 38, n° 9; 36, 420 B.
[32] in Joannem, tr. 84, n° 2; 35, 1847 D.
[33] de Bono Pudicitiae, n° 13; 4, 859 B.

ful, St. Cyprian uses a very lively figure, one that was sure to attract and hold the attention of people living in a country where chariot-racing was a favorite sport:

> The mind must dull the spurs of the flesh, and rein in the excess energy of the body. Man has been given this power, that his member should obey his orders, and that, like a professional and perfect charioteer, he should hold in with the reins of the heavenly commandments the runaway impulses of the flesh, lest the chariot of the body run wild and drag its driver into the same ruin as itself. But in the midst of all this effort, or rather before it, help must be asked from the divine camp against all vice: because only God who deigned to make man is powerful enough to give him all the help he needs.[34]

The struggle against the flesh and its unruly desires is so constant and taxing as to be an almost continual source of suffering. St. Ambrose says even more strongly:

> Virginity is not worthy of praise because it is found in martyrs, but because it really makes martyrs.[35]

God's reward, however, is proportioned to the courage and perseverence displayed in the heat of battle. He inspires love for a virtue which exacts unending sacrifice, but He rewards this virtue with the privilege of His special friendship, and showers on it the choicest treasures of His grace:

> I would not hesitate to say that the altars of God are open to you. Readily I would call your minds altars, whereon every day Christ is sacrificed for the redemption of the body. For if the body of a virgin is a temple of God, what is her soul, which is protected with the hand of the Eternal Priest and gives forth the incense of the divine fire from the ashes of her members sprinkled thereon. O blessed virgins, who are adorned with such unending beauty, like a garden with flowers, temples with religion, and altars with a priest.[36]

Because it lifts human beings above the uncontrolled desires and impulses of the flesh, the virtue of chastity makes them as "the angels in heaven". This great dignity of consecrated human nature is a direct result of the contact of the divinity with human flesh and blood in the God-Man:

[34] ibidem, n° 14; 4, 860 A.

[35] de Virginibus, I, cap. 3, n° 10; 16, 202 A.

[36] St. Ambrose, ibidem, II, cap. 21, n° 18; 16, 223 A.

Let no one marvel that they who are united with the Lord of angels are compared with angels. No one can deny that this life of virginity came down from heaven, this life which it is not easy to find upon the earth until the Son of God descended into the members of an earthly body. Then a virgin conceived in the womb, and the Word became flesh, that the flesh might become God. . . .

But after Our Lord came in the flesh and united the divinity with a body, without any confusion in either, then throughout the whole world, *the habits of heavenly life were diffused and grew in human bodies.* This is the race which the angel-ministers of the Lord on earth announced as the people of the future which would serve God with the homage of a spotless body. This is the heavenly host which the army of singing angels promised on earth.[37]

EDWARD L. HESTON, C.S.C.

Washington, D. C.

[37] de Virginibus, I, cap. 3, nn. 11 and 13; 16, 202-203 *passim.*

(This is the fourth of a series of five articles. The fifth will appear in our March number.)

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A FRATERNITY FOR CATHOLIC COLLEGE-MEN.

Mention the word fraternity to a man who has never been initiated into one and in his mind's eye he sees snobbishness, idlers, wine and song, if not indeed worse. The movies and the Sunday supplements have worked well to fix the notion that American fraternity men never study, rarely attend classes, and in fact embody all the characteristics of the " Joe College " type of alleged student. The Catholic, priest or layman, with these impressions is likely to say, " Certainly, if these things be true, we want the adjective Catholic to have nothing to do with this ribald noun, fraternity."

In presenting the case for the fraternity for Catholic men it is necessary, as in all argumentation, to distinguish and divide. Some so-called fraternities deserve to be called havens for wastrels, and have provided the tabloids with column-filling material. Usually, however, these are private organizations, with no national affiliations, and very often existing without the authorization of the college officials or the inter-fraternity council. The errors and omissions of individuals, too, are often ascribed to the entire fraternity when some dereliction comes to the attention of the press. The man who goes to work regularly, raises a family, and leads a normal life is not likely to find his name in the local newspaper. So too, there is no news value in a group of men studying, attending classes and leading a normal college student's life. Any deviation is news, and because columns must be filled, and because fraternities have acquired a slightly sinister and romantic reputation among " gum chewers " it is played up to the limit. Nor is a bit of distortion and exaggeration scrupled about, for the college wanting to keep the notoriety to a minimum will say nothing, and the boys, being out-of-towners, will have little local power and no desire to take legal action.

Fraternities have been accused, both justly and unjustly, for many failings. They have been charged with being snobbish, merely because they are selective. Are not all societies, however, selective, and is it not true that absolute democracy, where there are no distinctions whatever, does not exist in fact? That a young man goes to college at all might be attacked on the grounds that a college education may lift him above the common level, and is therefore "undemocratic". It is no more snobbish to belong to a fraternity than to go to college. Joining a fraternity is not equivalent to asserting that one wants to declare himself superior. It is simply an expression of a natural desire to have friendly and helpful companionship. If, in addition to this, a man insists upon being a snob, that is because he, at heart, was inclined to be a snob before he joined the fraternity.

Those who question the democracy of fraternities might well visit some fraternity houses and see the varied types of men admitted to them, and the cheery freedom with which these men mingle. A man need not be wealthy, nor a brilliant student, nor an outstanding athlete to become a fraternity man, although fraternities, naturally, desire to secure members who will be leaders in the class-room and on the campus. There is room in every fraternity for the substantial, studious, energetic and likeable young man who may not become a star in any field, but who will do his utmost to make the best of his native ability and get along congenially with his fellows. Membership is usually achieved through the invitation of the fraternity.

Both colleges and fraternities are striving for a common goal —the development of well-rounded, educated gentlemen. The university is usually so engrossed with its task of administering to the intellectual requirements of the student, however, that it gives little attention to the social, moral, spiritual, and personal lives of its wards.

The fraternity tries to fill the gap between home influence and absolute freedom from parental guidance. In this way it supplements the work of the university. Most, if not all, fraternities have adopted the principle "College first", and censure members for violation of university rules and traditions.

Fraternities exert a strong influence on their members. Where they are properly organized, this is beneficial and whole-

some. At one college, where the authorities denied the fraternities the privilege of receiving freshmen as members, the conduct of the first year men in the dormitories became so boisterous and uncouth as to cause the university officials to admit the wholesome disciplinary effects exerted by the fraternal groups. Fraternities offer one of the finest and most satisfying sources of cherished friendships to a man, both in and after leaving college. They have kept many a man in college by encouraging and helping him in his studies and otherwise, when he had thought of dropping out. Official figures show that now the scholarship of fraternity men is generally higher than that of the non-fraternity men. Fraternities keep youthful students out of mischief by supplying a natural and agreeable channel for self-expression, excess energy, and the normal craving of all young men for congenial and wholesome companionship. By example, criticism, suggestion, and supervision, properly conducted fraternities mould the manners and conduct of the younger students so as to supplement the mental stimulus of the class-room with a desire to yield to the influences of culture, gentility, and sociability. Fraternity life, when properly established and conducted, is conducive to the natural and well-rounded development of the college man.

In modern secular colleges and universities the prevailing thought is materialistic. Influence rather than formal teaching regulates this trend. Rarely does it happen that any instructor in a secular college directly attacks religion or Christian morality. Such an attack would not be tolerated by college officials; Catholic students would resent it, and, indeed, because it is in the open, would be able to combat it. The attitude of neutrality to things religious breeds indifference to and a disregard for things not material. Catholic schools, knowing religion to be an integral part of education, make religious training part of the curriculum. Catholic students, who find it necessary or urgent to attend secular institutions, must look to other sources for a religious atmosphere. The fraternity for Catholic men strives to provide this necessary Catholic atmosphere.

In all secular colleges the students gather around the various campus social centers to discuss topics of general interest and current social problems. These discussions are usually dominated by a strictly materialistic philosophy. There is rarely

place for God or spirituality as understood by Catholics. The Catholic viewpoint on divorce, birth-control, sterilization and other social problems is never heard. As a result, the college man returns home quite different from the boy who left the family circle a year or two before.

The Catholic school is, of course, the place for the Catholic pupil, and this truth is equally cogent for the Catholic college man. The college course is the ending of a young man's formal education, and it is during this time that the Catholic should learn the deepest and fullest meaning of his religion. This he is likely to do only in the Catholic college. As a matter of fact, however, a good percentage of students attending state and private educational institutions are Catholics. There is no need here to go into the reasons why they are in residence at a secular institution. The students must look to outside sources for religious atmosphere. The Newman Club and the fraternity for Catholics strive to provide this necessary Catholic environment. They are makeshifts, it must be admitted, but they do provide Catholic surroundings, and at least a minimum of Catholic training.

To provide an opportunity for Catholic young men in state and secular colleges to obtain the Catholic philosophy and viewpoint, Theta Kappa Phi Fraterntiy has established chapter houses at a number of colleges and universities throughout the country. In these fraternity homes there is a Catholic atmosphere in which the Catholic may spend his four years. It is the daily living with men of the same religion, background and philosophy that counts. In these houses current and social topics are discussed according to Catholic teachings and traditions, and at various times there are formal discussions led by the Chaplain or a qualified senior.

Theta Kappa Phi Fraternity gives the Catholic young man every advantage that any other college fraternity gives, plus the proper Catholic environment which is so vital for those immature youths released for the first time from parental guidance. Theta Kappa Phi is a national organization, a member of the National Inter-Fraternity Conference, and all chapters are members of the local inter-fraternity councils. The chapters participate in campus activities, and are among the leading fraternities on all campuses where houses are maintained.

As outlined in the national constitution of Theta Kappa Phi Fraternity, its purpose primarily is to bring students into brotherly relationship; to promote the spirit of good fellowship; to encourage the attainment of a high scholastic standing, and to offer every member that which characterizes the true college student. It aims to provide a congenial home for the Catholic young man, and to maintain Catholic standards and morality. It emphasizes the obligation each student is already under to maintain, by the manner of his life the honor and dignity of his religion and his college. It further provides all the advantages, social, educational and athletic, that any college fraternity can offer.

Theta Kappa Phi Fraternity had its beginning in 1914, when a group of Catholic students at Lehigh University felt the need of an association among themselves that would give them congenial and wholesome companionship with fellow students of the same faith. In the late Right Reverend Monsignor William McGarvey they found a very ready helper and an able organizer. Through Monsignor McGarvey, in 1919, the young fraternity received the approval of His Eminence, Cardinal Dougherty, Archbishop of Philadelphia. Monsignor McGarvey had been an Episcopalian minister, and had led the opposition to the " Open Pulpit ".[1]

The Fraternity has since placed chapters in a number of prominent secular colleges and universities throughout the country. The National Chaplain of the fraternity is His Excellency, Most Reverend Francis C. Kelley, S.T.D., Bishop of Oklahoma City and Tulsa. Two other members of the American Hierarchy are members of Theta Kappa Phi.

Conscious that both within and without the Catholic body there is far too little knowledge of real religion and the motives of credibility, and of the very fact of divine revelation, and persuaded that such a stigma resting on the members of Theta Kappa Phi would be a nullifying of its essential purpose, the fraternity strives to provide its members with a course of enlightened instruction that will result in every member being able to give a reason for the faith that is in him. No attempt is made to provide the same religious instruction, nor is it claimed

[1] *The C. S. S. S.* By Rev. William L. Hayward. 1940. Jefferies & Manz, Philadelphia.

that the same Catholic environment is attained that a young man would obtain in a Catholic college or university. The Fraternity, however, does strive to make up for the deficiencies of a non-sectarian institution by providing a Catholic atmosphere in the house and real companionship with other young men who have the same religious convictions.

In attempting to fulfil these objectives, Theta Kappa Phi Fraternity works closely with the Newman Clubs. It urges all its members to affiliate with the local Newman Club, and many Newman leaders are members of Theta Kappa Phi. On a number of campuses the Fraternity places its house at the disposal of the Newman Club for meetings and social functions, thus complementing the work of the Newman Club and serving as a Catholic student center. Several of the chapters conduct annual retreats which are open to all Catholic men on the campus, and the chapter house serves as a retreat house. The National Organization encourages all the chapters to establish adequate Catholic libraries in each chapter house, and to make these libraries available to all students on the campus. Several of the chapters have granted board and room to Catholic scholarship students both from this country and abroad, a few of whom are " refugee " students. As soon as the international situation will permit, arrangements will be made through Pax Romana, to which the Fraternity is affiliated, to establish a series of regular foreign student exchanges. Chapters of Theta Kappa Phi Fraternity will grant free board and room and arrange tuition scholarships in return for similar privileges for Theta Kappa Phi members by a European or South American Student Federation.

These are but a few of the services which a Catholic fraternity can render which a Newman Club can not, since usually it does not maintain a residence. The Fraternity can and does complement the important work of the Newman movement, and both organizations can be of considerable mutual assistance in furthering the Catholic cause at secular institutions.

The members of Theta Kappa Phi are active in various Catholic causes. In some cities chapters participate in the Catholic Big Brother movement, " adopting " an underprivileged Catholic boy, holding Christmas parties, distributing baskets, etc. A fund was maintained to help a priest in a Southern state travel to a state college to say Mass for the students. A long list of

activities might be given, many of no great moment, a few almost insignificant, but all contributing to make the individual student more conscious of the importance of his religion, and all working for greater Catholic solidarity. Mention will be made of but one, the coöperation with Pax Romana in the Catholic Student War Relief program, which is bringing valuable assistance to student prisoners, interned soldiers and refugees.

Theta Kappa Phi was the first student federation in the United States to be affiliated to Pax Romana, the international Catholic student organization, thus introducing this important movement into America. The Fraternity, with the unstinted coöperation of The Catholic University of America and Fordham University, and with the help of students of Catholic colleges, acted as host to a thousand delegates from thirty-six nations at the XVIII World Congress of Pax Romana in August, 1939. A member of Theta Kappa Phi Fraternity was the first American to serve as International President of Pax Romana.

The members of the Fraternity are taking an increased interest in University Catholic Action. A special conference on Catholic Action was held in connexion with the Fraternity's recent National Convention, and the Fraternity was represented at the Canadian Catholic Action Study Week held last Summer in Montreal. Special committees for Catholic Action study have also been established at several of the chapter houses.

It is to be noted that Theta Kappa Phi is referred to as a fraternity for Catholic men rather than a Catholic fraternity. Although the individual chapters have the approval of local Ordinaries, and some are under the Bishop's personal supervision, the Fraternity has never petitioned for nor received general ecclesiastical approbation. There has been, however, a natural process of evolution in the Fraternity. During the early days the Fraternity was interested principally in serving the individual member. As it grew older and stronger, there was a corresponding growth in its interests until now the Fraternity is committed to a concrete program of positive action. This trend may ultimately lead the national organization to seek official ecclesiastical approbation to supplement the individual approval of the local Ordinaries.

When Theta Kappa Phi was founded a little over two decades ago, very few college fraternities admitted Catholic students.

Some fraternities had an annual " quota "; others would admit Catholics but they were excluded from holding office. The success of the Catholic fraternities and, probably to a greater extent, the depression forced most fraternities to open their doors to Catholic students. Catholics are now " eligible " for most Greek letter houses, although certain chapters of well known fraternities still bar, or maintain " quotas " for Catholics. It may be argued that since most fraternities welcome Catholics, there is no longer need for a fraternity strictly for Catholic students. However it is obvious that the aims, purposes and activities of Theta Kappa Phi, as outlined above, could only be maintained in an organization composed exclusively of students of the same faith. Furthermore, fraternities having specific aims and purposes that can be carried out only through restricted membership is the accepted rather than the exceptional thing. There are, for example, fraternities for Jewish, Lutheran, Methodist and other denominations, as well as agricultural, engineering, chemical, medical, commercial, etc. fraternities.

The " glamor " side of fraternity life, then, plays a very small part in the program being carried on daily in " the laboratories of human relations " as a well-known educator recently called the American college fraternities. Theta Kappa Phi Fraternity is striving to take its rightful place in the fraternity system, and to be worthy to serve with the Newman Clubs at least a few of the one hundred and fifty thousand Catholic students attending secular institutions of higher learning.

JOSEPH LARUE.

Philadelphia, Pennsylvania.

FEBRUARY MISSION INTENTION OF THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

For the Conversion of Those Who Still Embrace Primitive Religions.

Every rational creature, learned or ignorant, humble or mighty, knowingly or sub-consciously acknowledges the existence of a Supreme Being from whom all things proceed. True some blatantly proclaim their theories of evolution but eventually they reach the " beginning " where nothing existed but the Infinite Power of the Creator. Since religion—the acknowl-

edgement and adoration of God—is essentially a part of man's life, Holy Mother the Church begs the prayers of the faithful during the month of February " for the conversion of those who still embrace primitive religions ".

There are millions of such people—men, women and children—whose need for God is so great that they create in their hearts a distorted Image upon which they superimpose the traditions and superstitions of their tribe or nation. The Holy See realizes that these are some of the sheep for whom the divine Shepherd gave His Life. It also knows that these soul-hungry millions belong to Christ by creation and it desires to make them His by sanctification.

What do these followers of the primitive religions believe? Just what preëminently children of nature, bereft of the knowledge of the true God, would be likely to reverence and worship. The unseen, and to them unexplainable, forces of nature fascinate and terrify these simple folk. Therefore they deify the natural elements, in many instances vesting them with a divinity of vengeance which requires endless propitiation. Thus they eventually create a multitude of gods and consequently sustain a " priesthood " of sorcerers who are, in many instances, the tools of the devil.

The machinations of the sorcerers reach into the daily lives of the devotees of the primitive religions and frequently bring untold misery in their wake. They claim the power of ascertaining the cause of the death of a father, a mother, a child. In many instances they " fix " the blame upon a harmless member of the tribe, who, having been brought to trial, may be forced to endure unspeakable torture and death to avenge that loss. They may decree that the birth of twins constitutes a mark of disfavor of the gods, and arrange for the burial of the new-born babies. They " diagnose " the illness of an animal, the failure of the crops and order the form of sacrifice which is required, in order to propitiate the offended deities.

Animal worship is another phase of the primitive religions. The pagan's close association with the animals naturally leads him to the practice of endowing them with abstract qualities. If the native fears the animal he seeks to placate him; if he finds it useful, he must remain on good terms with it. Again, we find some of the worshippers of the primitive religions believe

that every village has a patron spirit dwelling within a stone beneath a sacred tree. Needless to say defilement of the tree or stone merits swift and severe punishment for the offender.

Catholic missionaries have many interesting stories to relate on the subject of primitive religions. Father William Fraser, writing to The Society for the Propagation of the Faith, describes the terror inspired by a total eclipse of the moon. " It threw the whole town into consternation ", he writes, " for it is believed that a great dog in the heavens is endeavoring to devour the moon. The devout prostrate and adore the moon, calling piteously to her not to refuse her light. They implore the dog not to eat the moon. The panic continues unabated till the dog has vanished far into the deep night and the moon, saved from the cruel jaws of the canine, looks smilingly down once more upon her kind benefactors."

To Catholics, such ceremonies and beliefs appear inexplicable but actually, they prove how essential is the worship of a Supreme Being to every one of God's creatures.

The Society for the Propagation of the Faith, in presenting this February Mission Intention, urges Catholics throughout the world to pray " for the conversion of those who still embrace the primitive religions ". It repeats also the invocation of the litany composed by the Jesuit, Father de Clippele: " For the sake of the hundred and twenty million rational beings, who, in abject fear of spirits, tremblingly bow down before trees and animals, rivers and mountains, totems and fetiches, and who have no understanding that Thou, the Great Spirit, embracest the entire world in Thy love, We Adore Thee, O Lord."

THOMAS J. MCDONNELL.

New York City.

CHRIST ON THE AMERICAN COUNTRY-SIDE.

Christ seemed to like the country-side. He spent His boyhood and young manhood at Nazareth. He picked His Apostles and disciples mostly from the farming and fishing towns. His mother was a village girl. Most of His friends seem to have been country-people.

But He did not avoid altogether the capital city. He seems to have used it as a stage for the great dramatic climaxes of His

career. The action of the Last Supper, of Calvary, of Pentecost took place there. He was born at a country spot about an hour's walk from the Jewish capital. His greatest rejections took place in the city. This division of action between the city and the country-side seems to strike again the note of universality in the timeless symphony of His life.

After He had died the great country-side of the Roman provinces held out longest against Christianity,—so much so that the country people or " pagani " came to be called the " pagans ", or the people from the rural districts of the Empire who had not yet accepted Christianity.

American Protestantism is strong in the rural districts. It is still somewhat stimulated by what is left in it of the Christian tradition. Catholic thinkers are now telling us that Protestantism on the American country-side holds the balance of power in deciding which way the American civilization is going to go, whether the informing life of apostolic Christianity will reintegrate it as a Christian thing, or whether it will disintegrate into the ancient " paganism " of the rural sections of the Roman Empire. Some thinkers believe that the American culture is disintegrating so fast that it will reach complete devolution quite long before it will have come to accept the reinforming genius of the Church. Certainly, the situation would seem to be very serious and to require emergency measures. One of these would be an intensive press campaign.

The Catholic story might be told in bought advertising space in the rural newspapers of America. In the silent corridors of Nature's monastery the country paper is keenly awaited as the day's record of what has gone on in other worlds; it is a familiar friend come to talk about the people and the happenings of the neighborhood; it is scanned by the whole household; it arrives in the late of a long afternoon or with the first faint fall of evening's soft shadows; it is not tuned out with a flip of the finger nor gone with the wind like the spoken word; it lies about for hours or even days or weeks; it may go on to other homes, or turn up, abandoned but unbowed, on the vacant seat of a train or bus; it is a record, even though a passing one, fixed by black ink on white paper made from the wood of a tree. And it seems suggested here that Christ recaptured the souls of men by writing their Redemption on the wood of a tree in the red blood of His death.

The cost of renting space in the country press will naturally vary according to circulation and other things. But it has been estimated by experienced newspaper men who were consulted that a *full* page of advertising space could be bought for *one cent* for every *five* potential readers, a *half page* for about *one cent* for every *ten* readers. On this basis, every advertising dollar spent in the country press for *full page space* would carry the Catholic story to five hundred people, every advertising dollar for *half page space* would carry the Catholic story to a thousand people. As one country newspaper district generally comprises several parishes, this cost of telling the Catholic story to their non-Catholic neighbors could be proportioned among the local country parishes. It would seem that the best people to arrange the business side of this enterprise with the country press are the local priests themselves. They are familiarly known to the local newspapermen.

Who will tell the Catholic story? It would seem most satisfactory to have whatever Catholic copy is run according to this plan syndicated out of a central office in the diocese by a priest who is experienced in writing copy. It would seem imperative that only such copy be permitted to run. Thus the whole country press in a diocese would say the same thing about the Church, and at about the same time.

This country press program is intended to make some contribution to the structure of an American Christian solidarity and to the defense of it against various anti-social solvents. It is not, then, intended to be a program of controversy. On the contrary, it would seem most effective as a detached and objective apologetic in the fields of Catholic theology, philosophy and history, almost colorless with " the pale cast of thought " rather than ruddy with the warm glow of emotion, rational in tone rather than rhetorical, stressing what Chesterton called the THING, rather than persons.

Such a rural press program raises not only the question of Catholic Action but also the question of Catholic reaction. Trained newspapermen who were consulted believe that an apologetic program in the country papers, handled rightly, would react quite favorably for the Catholic cause, not at all unfavorably. They point out that aggressive opposition in the beginning by a highly vocal few is to be ignored, and that there

is no danger of any effective boycott of the country papers either in circulation or, indirectly, through the advertisers which might cause the papers themselves to close their advertising space to Catholic copy.

This rural press plan would give many puzzled Protestants who are prevented by tradition and environment from informing themselves about the Church an easy and unembarrassing approach to the Catholic question. Such people often find it difficult to go to lectures in the local parish church, or to the rectory, or to Mass, simply because they fear the severe social penalties attached to doing so in the many places where rural Protestantism is a social caste as well as a religion. The number of immediate converts would not be the only index of the success of this simple plan of telling the Catholic story in bought advertising space in the country press of America. In case the Church becomes the issue of first and critical importance in the American scene, as it soon may, it would seem almost necessary to have Americans not in the Church know as much as possible about it. The fate of it in America may be in their hands.

Test reactions to the plan discussed here could be made by printing in bought space in a list of country papers reference lists of Catholic books of apology. The publishers could be asked to bear some of the cost of advertising their books in this way. In considering reactions to this plan of buying advertising space in the country press the reactions on Catholics themselves in the rural districts should not be overlooked. It will give them a prideful sense of their institutional strength and free them in part from the weighing awareness of being tolerated as a somewhat esoteric group by the rest of the local community.

It may be urged that the present plan is competitive to and quite outside the already established economy of the Catholic press. On the contrary, the Catholic press is helped in many ways by anything that stimulates a large interest in the Catholic position in American life. The program proposed here moves in one apologetic orbit, the Catholic press in another. The metropolitan daily press has not been considered here because it presents problems of its own in such an apologetic plan.

One of them is cost. This is very high. Another consideration is the large Catholic population in the great American cities.

The cultural tradition of the American country-side is still Christian. In another generation it may not be so. The elaborate and intensive program of Catholic rural extension and apology promoted by the American hierarchy seems to indicate that Christ wishes to walk the ways of the American country-side, as He once walked the dusty country roads of Palestine.

SACERDOS.

THE AUDIBILITY OF THE WORDS IN THE CONSECRATION OF THE MASS AND IN THE CONFERRING OF THE SACRAMENTS.

In the general rubrics of the Mass (part 1, tit. 16) the priest is instructed to pronounce the words of the canon, and therefore of the consecration itself, secretly but audibly: "quae vero secreto dicenda sunt, ita pronuntiet ut ipsemet se audiat, et a circumstantibus non audiantur." That the words confecting a sacrament must be pronounced *audibly* is commonly held by theologians to be a requirement for all of the sacraments.

The priest is aware that he must recite his breviary *vocally*, yet is not required to do so *audibly*. Vocalization consists in the formation of the organs of speech in the proper position for audible speech, without actually exhaling, or speaking with sounds. The difference, then, between merely vocalized speech and audible speech is quite clear.

The Council of Florence, in its decree to the Armenians, has declared that *words* are an essential part of the sacraments: "Haec omnia sacramenta tribus perficiuntur, rebus tanquam materia, verbis tanquam forma, et persona ministri conficientis sacramenta, etc." (D. B. 695). St. Thomas teaches this same doctrine when he says: "Et verbis et rebus fit quodammodo unum in sacramentis, sicut forma et materia, in quantum scilicet per verba perficitur significatio rerum." (III, q. 60, a. 6, ad 2). Most authors (including St. Thomas, IV Sent., dist. 27, q. 1, a. 2, sol. 2, ad 2) agree that in relation to the sacrament of Matrimony *words* are to be understood as also including nods, gestures, writing, etc. But this will hardly suffice for the remaining six sacraments. It is the common opinion of the

theologians that the sacraments are *sensible* signs of internal grace which they confer. Therefore, both the words (the from) and the things (the matter) which constitute the sacrament must be sensible.

Words which are merely vocalized can, no doubt, be called sensible, since the lips and vocal organs are in motion when they are formed. But can they be called words in the strictest sense? St. Alphonse Liguori lists many worthy authors who maintained that audibility is of the essence of vocalization. The authority of these theologians being so great, St. Alphonse was unwilling to say with certitude that audibility is not of the essence of vocalization (De Sac., No. 414). It is generally held today that audibility is not of the essence of vocalization, for now a clear distinction is made between merely vocalized and audible speech. Nevertheless, on the authority of the writers considered by St. Alphonse Liguori it still remains quite doubtful, to say the least, whether audibility is not of the essence of words when taken strictly, since such words must certainly be vocalized. Then, too, if one is unwilling to admit that audibility is essential to merely vocalized speech, there is hardly room for denial of that which appears self-evident, viz. that audibility is essential to words when taken in the strict sense.

There can be little doubt that when the Council of Florence used the word *verbis* (words) it understood this term in its most obvious sense, namely that of audible words, or words taken in the strict sense. The importance of this discussion will be seen if it is remembered that the statement of the Council of Florence was an outline of those things essential to the sacraments by divine positive law, and not commanded merely by ecclesiastical law. It follows that there can be little doubt that the Council teaches that audibility is by divine positive law required of the words which confect the sacraments and the Mass. If the words have been pronounced audibly, it does not matter whether or not they have actually been heard by the minister. He may be deaf, or a loud noise might drown the sound of his voice. St. Thomas says that a cause is perfect in its operation when all has been done for the production of the effect, although the effect might actually be impeded: " Contingit enim aliquid esse causam sufficientem alterius; et tamen non ex necessitate sequitur effectus propter aliquod impedimentum superveniens " (I-II, q. 75, art.

1, ad 2). Since the sacrament will be conferred invalidly when the words are not pronounced audibly, the nurse who in good faith baptized the dying infant "by just moving her lips", so that none of the bystanders might know what she was doing, has failed in her purpose of sending the infant's soul to heaven. Then, too, the priest who has spent long hours in the confessional may not " rest his voice " by giving absolution merely vocally, that is, with complete silence.

It may be remembered that the direction to pronounce the words of consecration in the Mass in secret is only ecclesiastical (for in some uniate rites the words of consecration are sung aloud). The obligation to pronounce the words audibly is of divine positive law for the validity of the sacrament. Though neither command is opposed to the other, a priest should not go to the extreme in his attempt to observe the ecclesiastical law by possibly violating the divine obligation to confect the sacrament audibly. Most modern theological manuals do not discuss this question. A few state that it is required that the words be pronounced ' audibly ', without deciding whether it is required for validity, or merely for the legality of the act. Yet pages are given to what might be considered merely ecclesiastical directions concerning the sacraments, which although important, are certainly of secondary importance.

JAMES E. SHERMAN, S.T.D.

Cincinnati, Ohio.

CONCERNING THE PROPER WAY TO MAKE THE SIGN OF THE CROSS.

Qu. The Sisters in our school are somewhat perplexed as to the proper manner of teaching the children how to make the Sign of the Cross. I shall be very grateful for a reply from you giving the proper solution to this question.

The traditional manner of making the sign of the Cross, as far as I can discover, is: to make the Sign of the Cross while the words " In the Name of the Father, and of the Son, and of the Holy Ghost " are said, and then, *to join the hands at "Amen"*. And, in favour of this I quote:

1. " CEREMONIAL FOR THE USE OF THE CATHOLIC CHURCHES IN THE UNITED STATES OF AMERICA " (page 10): " He makes the sign of the cross by putting his left hand extended under his breast,

then he raises his right hand to his forehead, and, touching it with the extremity of his fingers, he says, *In nomine Patris*; then, with the same hand, touching his breast, says, *Et Filii*; touching his left and right shoulders, *Et Spiritus Sancti*; and again joining his hands, he says, *Amen.*"

2. "THE CEREMONIES OF THE ROMAN RITE DESCRIBED" by Reverend Adrian Fortescue (page 27): "In the Roman rite the SIGN OF THE CROSS is made thus: Place the left hand extended on the breast. Hold the right hand extended also. At the word *Patris* raise it and touch the forehead; at *Filii* touch the breast at a sufficient distance down, but above the left hand; at *Spiritus sancti* touch the left and right shoulders; at *Amen* join the hands if they are to be joined."

3. (This author also contradicts what is given below) "HISTORY OF THE MASS AND ITS CEREMONIES IN THE EASTERN AND WESTERN CHURCH" by Rev. John O'Brien, A.M., Professor of Sacred Liturgy in Mount St. Mary's College, Emmittsburg, Maryland, page 181: "And then (he makes) THE SIGN OF THE CROSS, by touching his forehead, breast, left and right shoulder, as he says, 'In nomine Patris, et Filii, et Spiritus Sancti, amen'—that is 'In the name of the Father, and of the Son, and of the Holy Ghost, amen'. When he touches his forehead he says, 'In the name of the Father'; when he touches his breast, 'and of the Son'; and as he passes his hand from the left to the right shoulder he concludes by saying, 'and of the Holy Ghost, amen'. We call the reader's special attention to this distribution of the words, for they are very frequently misplaced, it being quite common to hear nothing but 'Amen' said as the right shoulder is touched. This is wholly incorrect, as may be seen at once from the rubrics describing the manner of making the sign of the cross."

Opposed to the foregoing—and this it is which has caused the Sisters' perplexity, we find:

1. "COURSE OF STUDY—RELIGION—FIRST GRADE"—Diocesan School Board, Cleveland, Ohio—1931, page 8: "Finally, make the sign of the cross saying the words at the same time. Touch the forehead and say: 'In the Name of the Father'—the breast and add: 'and of the Son'—the left shoulder—'and of the Holy'—the right shoulder—'Ghost Amen". (Coeremoniale et Sacrae Liturgiae—Fratrum Ordinis Minorum S. P. Francisci, p. 72.)"

2. "CATHOLIC ACTION LEAFLETS, SACRAMENTS, No. 2—Sign of the Cross"—by Catholic Action Committee, 424 North Broadway, Wichita, Kansas—with Ecclesiastical Approbation, August, 1939—second printing, February, 1940. (These Leaflets were distributed

at the recent Confraternity of Christian Doctrine Convention held in Los Angeles). "In making the sign of the cross, we place the left hand on the breast and raise the right hand to the forehead, saying, 'In the name of the Father'; then move the right hand down to the breast, saying, 'and of the Son'; proceed to the left shoulder, saying, 'and of the Holy Ghost', *then to the right shoulder saying*, '*Amen*'. We should then fold our hands together in front of us."

These latter above-mentioned authorities have led to quite a great deal of confusion and have left the good Sisters in a dilemma as to how the children are to be instructed in this matter.

I shall be very grateful to know what you will have to say in answering this query.

SACERDOS.

Resp. The writer presents an interesting and instructive case. As the reply must be based upon the opinion of authorities, and as there is a difference of opinion, the safe and prudent course is to rely upon the opinions of those authorities who have written "ex professo" on liturgical subjects and whose names are respected everywhere.

The recognized dean of writers on matters ceremonial is Martinucci, late Papal Master of Ceremonies, and from his famous "Manuale Sacrarum Caeremoniarum", third edition, revised by Menghini, Master of Apostolic Ceremonies, vol. I, pars. 1, pp. 1 and 2, we quote: "Signum Crucis hoc modo peragitur: apposita manu sinistra paullum infra pectus, eius palma, aperta et extensa, digitis tamen non disiunctis, ad pectus conversa, elevabitur manus dextera itidem aperta, et extremis tribus digitis, indice, medio et annulari, tangetur levitur frons, dum dicitur *In nomine Patris:* hinc demissa manus dextera ad pectus, pari modo ipsum tangat, dum dicitur *et Filii:* transferetur deinde eadem manus ad tangendum ut prius humerum sinistrum, dum dicitur *et Spiritus:* ac tandem similiter ad dexterum, et proferatur *Sancti.* Tunc statim, iuncta utraque manu, extensis et iunctis pariter digitis, dicatur *Amen.* This method of making the sign of the Cross is followed by Van der Stappen, "Sacra Liturgia", vol. III, No. 197, in describing the motions used by the priest at the beginning of Mass, but who elsewhere states (Q. 168) that it is unnecessary to join the hands after making the sign of the Cross, if prayers that are to be said with joined hands do not follow. He mentions that it

is not wrong in this case to touch the middle of the chest or breast, but does not mention when *Amen* is to be said. O'Callaghan, " The Sacred Ceremonies of Low Mass ", Chapter XII, says " after the sign of the Cross is formed, the right hand is not to be placed on the breast again; nor need hands be joined except what follows requires it." Turning to Gavantus, one of the greatest names in connexion with the rubrics of the Missal, we find in his " Thesaurus Sacrorum Rituum ", edition of 1744, as revised by *Merati,* page 155, " Sacerdos dum se signat dicens *In nomine Patris* tangit . . . frontem tribus mediis dexterae digitis. Dum dicit *&* *Filii* tangit pectus; dum dicit *&* *Spiritus* tangit humerum sinistrum; dum dicit *Sancti* tangit humerum dexterum; ita communiter omnes: postea dicit *Amen.*"

In conclusion, it seems best to follow Gavantus, Van der Stappen, Martinucci and Fortesque. The method suggested by the Catholic Action Leaflets seemingly lacks authority. If a prayer follows the Sign of the Cross, and the hands are then to be joined, *Amen* is said with joined hands. If no prayer follows, or action which calls for joined hands, it seems proper to say *Amen* after the hand has been removed from the right shoulder, since the authorities quoted state that the single word " Sancti " is to be said when the hand touches the right shoulder. In English, the words *and of the Holy* would be said when the hand touches the left shoulder, and *Ghost* when it touches the right shoulder. Moreover, from the very meaning of the word *Amen* it seems natural to say it after the sign of the cross itself has been completed, and it is not completed until the hand has left the shoulder.

FAULTY PREACHING.

Let us preachers always remember that when we face a congregation we are not half as important in the eyes of ninety-five per cent of our audience, as we are likely to be in our own conception and self-evaluation. On debatable questions nobody is particularly interested in who does or who does not agree with us. In fact, when we go into a subject of this sort hardly anybody is listening; they do not have their minds on what we are gushing about, for what we are talking about does not pertain to problems that affect them.

No matter how eloquent we are, how strictly rhetorical, how elegant in words and figures, if we do not discuss in our sermons vital issues, spiritual or material, directly bearing on the troubles and worries and failures of our audience, we are wasting our time. If the popular verdict of our preaching is "Ain't he wonderful! Isn't he just grand?" and this created effect overshadows the thought that should have been elicited, "God is great and good and wonderful", then we have preached ourselves and pushed God and His interests into the background.

One mistake made by many priests, especially on Sunday morning, is that they have a little sermon which interests only a few of the better sort in the congregation. The majority of our Sunday attendants are rather superficial, somewhat indifferent Catholics; the very ones we should try to interest. They are lukewarm, but still Catholic enough not to miss Mass. This type—and remember they are likely to be the majority facing us—does not like long sermons and dry dogmatic subjects. Why then, should we irritate them and get them in a disposition that will be less fervent and pleasing to God? The idea that we must preach long to give them the word of God as is our bounden duty, otherwise we will be delinquent as good priests, is nonsense, for the simple reason that we are doing more harm than good by being scrupulous and senselessly persistent on this score.

When our people do not want to listen to the word of God, when they get nervous and restless during our preaching, it is no sign that there is something wrong with the word of God. The only definite conclusion to be drawn in this instance is that there is a whole lot wrong with our preaching and presentation. Catholics who come to Church on Sunday are not adverse to a sermon, but the word of God should be attractively presented. They do not want long sermons, so why try to force the issue? The only result it will have is that the Church may be the loser.

To prepare a short and interesting sermon takes more time, study and application than to get up in the pulpit and just talk with superfluous explanations and unimportant digressions. We may be eloquent and erudite, but we will not impress anybody personally in our audience. We are practically wasting our time and most of the congregation is figuring what good use they could have made of the fifteen minutes too long that we preached.

The gospel of the Sunday should be read. There are always one or more pregnant thoughts applicable to a situation present at any time. Why not develop this single thought and bring home the lesson in actual language and illustrations that people are familiar with in their daily lives? Rehashing the words of the Gospel is ineffective and unnecessary. No priest can improve on its wording and phraseology. It is quaint and ancient and very impressive if read properly. I know of priests who have been in active parochial service for over thirty years, and they still practise reading the Gospel every Saturday night in order to give the proper inflection, intonation and appreciative understanding to their recital. I also heard of a pastor who developed a set of thirty-four gestures. When he has his sermons prepared, he stands in front of a mirror and chooses gestures to suit the words. His delivery is curiously funny and entertaining. Rules can be given to check awkward poses and annoying mannerisms, but for the rest, a speaker's gesticulation is his own. It should at all times be pleasingly natural and correctly expressive. Some orators can drive their point home much more effectively by quiet, deliberate pauses than others can by pounding the pulpit.

The principal qualification of any good sermon always has been, and still is, that the speaker be deeply interested in and personally convinced of his subject, with a genuinely sincere desire to benefit his hearers. Never nag even though good reasons may seem call for it. Many a husbands has left home and the person whom once he loved more than anyone in the world because of nagging.

Oratory is still the greatest art. As an art it should be diligently studied and its application minutely prepared. The first consideration of a successful speaker always will be to analyze his audience. He must prepare something that suits his hearers, and then present it so that his audience is willing to listen to it and accept it. If we priests can't make a "sale" on Sunday to a willing people, it is a sure sign that either we are not as interested in God's business as a salesman is in his wares or that we do not take the time and trouble to figure our correct approach and "sales talk."

PETER M. WYNHOVEN.

New Orleans, Louisiana.

INTENTION FOR MASS.

Qu. A priest receives a stipend for a Mass to be celebrated on a certain day. Later he forgets about it and celebrates a Mass gratuitously on that day. Which intention holds, the first or the second? The first intention was not recalled. Would the receiving of a stipend for the second intention change the case?

Resp. The common opinion is that in the application of the Mass an habitual intention on the part of the celebrant is sufficient. Hence it would suffice that the intention once had, be never explicitly or implicitly recalled. An explicit revocation would be had if the priest, adverting to his previous intention, decides upon another course of action. The revocation would be implicit in the event that, forgetful of the previous intention, he now elicits one that is contrary to it. This is the case proposed by the questioner. In the case proposed it does not appear that the new intention would destroy the previous one. The first intention is the stronger since it is based upon an obligation from justice whereas the second is gratuitous. It is reasonable to say that the priest would not have made the second intention had he been mindful of the first.

The receiving of a second offering would likely change the case. Since both obligations are now equivalent, the second one is the prevalent intention, at least ordinarily. Practically there would be no difficulty because one or the other is valid and it would suffice to apply another Mass for the one for which the first was not said. The intention could be formulated in general terms so as to be effective even though it is not known for which intention the first Mass was actually applied.

MORALITY OF DOWER RIGHTS IN AN INVALID MARRIAGE.

Qu. A Catholic woman attempted marriage with a divorced man. He died intestate. May the woman morally claim the widow's share of the estate of her civilly recognized husband?

Resp. The right to inherit seems to belong to what are called the civil effects of marriage which come within the competency of the state. On the other hand in this case judgment of the state regarding this person's right to inherit is based upon a previous judgment that the marriage is valid. The state is incompetent to say this in regard to the marriages of baptized

people, and in this case the judgment is actually erroneous. It is to be noted that a baptized Protestant is objectively in exactly the same position as the Catholic in this case. To the extent that the marriage is invalid this is true even of infidels.

Now if we were to deny to all non-Catholics the right to succeed in similar circumstances, things would be in a chaotic state. If we do not deny it, there seems to be no reason for excluding Catholics. The case contemplates a situation in which the marriages of all people, Catholic and non-Catholic alike, would be invalid. If the right of succession therefore is considered to be inseparably connected with the objective validity of the marriage, the ownership of a great deal of property would be immoral even though it is recognized by the state, and non-Catholics possibly would be excused only because of their ignorance of moral principles. It would seem that the common good demands that the two questions be considered separately and the right of succession determined by the state be recognized. The wife could thus conscientiously accept the inheritance.

"COMMORANTES" AND SEMI-PUBLIC ORATORY.

Qu. Father A travels to various convents as extraordinary confessor. He often regrets that he cannot comply with the condition of visiting a church or public oratory or semipublic oratory *pro legitime utentibus* by visiting the chapel of the convent where he happens to be. Father B, however, declares he has a right to use the chapel if he stays overnight. What is to be said of this opinion.

Resp. It would be strange if Father A on his repeated visits to various convents should lack ready opportunity to comply with the condition of visiting a church or public oratory for the gaining of plenary indulgences. Yet, if this be the case, can Father A rightfully hope to enjoy the same right with the sisters whose convent he is visiting?

The answers depends on the interpretation of the word *commorantes* in canon 929, according to which all persons "sojourning" or "tarrying" at the convent in order to minister to its needs enjoy equal right with the sisters regarding the visit of their semi-public chapel. While it must readily be admitted that ordinarily it is the servants residing at the convent that are

contemplated by canon 929 in its clause "itemque omnes personae ad illis ministrandum ibidem commorantes", it seems beyond denial that the reason for this special provision obtains in the case of Father A as well as in theirs, regardless of his staying overnight at the convent. His necessitated sojourn at the convent which, as assumed, makes it impossible for him on that day to approach a church or public oratory while rendering his ministrations to the sisters may well be regarded as fulfilling the conditions which entitle him to the use of the sisters' chapel for gaining the plenary indulgence. If the gaining of the indulgence is inseparably connected with the day throughout which Father A is thus impeded from visiting a church or public oratory, it seems futile to insist that he must first have stayed overnight before the use of the chapel for the desired purpose is made legitimately available for him.

A UNIFORM RITUAL FOR AMERICAN CHURCHES?

Qu. One is sometimes perplexed at the variety of ways in which the many ritual services of the Church are conducted in this country. It seems wherever one goes a different interpretation is put upon rubrics and the rules of the Church. Cannot we get some adaptations of the Roman Ritual for American Churches and have uniformity?

Resp. Undoubtedly, a comprehensive manual describing the proper method of conducting the most frequently used services, and approved by the American Bishops, such as the "Ritus Servandus", which regulates the ceremonies for Benediction of the Blessed Sacrament for the clergy in England, would be conducive to uniformity. However, in most cases the Rituale Romanum itself clearly prescribes the order in which the prayers and ceremonies of the administration of the Sacraments and sacramentals are to be carried out. Many of the clergy have not, and never will, read these official rubrics. This single and lamentable fact accounts for most of the confusion. Good commentaries, such as the well-done and standard work by Fortesque in English, would bring order and decorum, if they would be used. Although Fortesque's was written principally for the clergy in England, yet in its revised dress it meets conditions that prevail to a great extent in this country as well. As an example, there would be little variation in the funeral

services if the rubrics would be followed as found in the Rituale Romanum, and the ceremonies would be conducted as presented by Fortesque. An authoritative work on ceremonial that would carefully interpret the rubrics of the Rituale Romanum, adapted to conditions peculiar to this country, and used in our seminaries, would be a step in the right direction. But uniformity would still be far away in the parish churches. The crusading spirit of a second St. Charles Borromeo would be needed.

BRINGING HOLY COMMUNION TO THE SICK.

Qu. What is the proper precedure in bringing Holy Communion to the sick (a) in hospitals and (b) in homes? What must be worn? What may be worn? What about nurses and others who could with little or no inconvenience go to the chapel or church to receive, but desire to receive in the sick room? What if the sick person needs the care of the nurse so that she may not leave to receive at a convenient hour? May the nurse in such a case go to confession in the home?

Resp. It would require too much space to give a detailed description of the method to be followed by the priest who takes Holy Communion to the sick. The *Rituale Romanum* and standard works on Pastoral Theology and by liturgists, clearly cover this ground. " When Holy Communion is given to several sick persons who are in the same house or in the same hospital but in different rooms, the priest shall recite only in the first room all the prayers in the plural that are to be said at the Communion of the Sick according to the Roman Ritual (Tit. IV, cap. 4). In the other rooms he shall say only the following: *Misereatur tui . . . Indulgentiam . . . Ecce Agnes Dei,* once *Domine non sum dignus . . . Accipe frater* (*soror*) . . . vel *Corpus Domine Jesu Christi.* In the last room he shall add *Dominus vobiscum* with the response and the oration *Domine sancte,* and then, if a Sacred Particle is left over, bless the sick with the Sacrament. Finally in church, he shall say the other prayers as prescribed, in replacing the ciborium in the tabernacle. The S.C.R. permits, but does not prescribe, the above-mentioned rite. The long established custom of saying the prayers once in the plural at one specially prepared table on each floor or corridor may still be retained." Bonzelet, Pastoral Companion, ed. 1939, pp. 21 and 22.

In taking Holy Communion to the sick, it should be done publicly, as explained in the rubrics of the Rituale Romanum, with the external pomp and splendor which is due to the Lord of heaven and earth (Shultze, Manual of Pastoral Theology), unless for good reasons, private ministration is advisable (Canon 847). In Catholic hospitals, and sometimes in Catholic communities in this country, it is possible to carry out the prescriptions of the Ritual. In these cases, it is fitting and proper to do so. Even when taking Holy Communion to private homes and public hospitals, the priest should approach the tabernacle fittingly attired: cassock, surplice and stole. He should wear the stole under his coat on the journey and, if at all possible, carry the cassock and surplice with him and put them on before he administers the Sacrament to the sick. As he will usually go in an automobile, there is little or no inconvenience. Except in cases of extreme emergency, Holy Communion should not be administered by the priest in his street clothes.

The Code of Canon Law states that Holy Communion may be given any place where Mass is said. It makes but one exception: when Communion is given to the sick. No provision is made by the Code for any persons in the sick room other than the sick person or persons. Nurses must go to the chapel if they wish to receive Holy Communion. Confessions of women, except when sick, must be heard in the confessional or in an open and conspicuous place, and as a rule in a church or public or semi-public oratory appointed for women (Canon 909). "Confessions of women may not be heard outside the confessional, except in cases of illness or any other real necessity, and under the precautions prescribed by the bishop of the diocese" (Canon 910).

MODIFICATION IN THE FUNERAL RITE.

Qu. In the Funeral Service, the rubrics regarding the blessing of the corpse at home and the procession to the church are impractical in the country. But how and in what order are the "De Profundis", "Miserere", and "Subvenite" to be said?

Resp. More than half a century ago, Cardinal Guibert, Archbishop of Paris, wrote the Sacred Congregation of Rites, that, due to a municipal law, it was impossible to bring the

bodies of the dead to church in ecclesiastical procession and he asked if the following method could be followed: The body is brought to the door of the church, accompanied by relatives and friends; the priest stands at the door of the church, with another cleric holding the cross and another the holy water; the antiphon " Si iniquitates " and the psalm " De profundis " is said; the " Miserere " is omitted; the " Subvenite " is chanted; in more solemn funerals, the psalms and antiphons are chanted. On the 8 February, 1879, the Sacred Congregation of Rites decreed that in the city of Paris these rites could be observed (S.R.C. 3481). As similar conditions are to be found in most American communities, where it is impossible to have the ecclesiastical procession from the house to the church, it would seem proper to follow this approved method.

Fortesque in " Ceremonies of the Roman Rite Described ", (page 452), in treating of modifications in the funeral rite, describes this method and called attention to the fact that the antiphon " Exsultabunt " may be omitted if the distance from the door of the church to the altar is short. The " Subvenite " is sung as the body is moved up the aisle of the church, with the priest and the others in procession (Fortesque, page 447). The " Miserere " is chanted if time permits, but usually the distance in our parish churches is too short.

THE OFFICE OF ST. ISAAC JOGUES AND COMPANIONS.

Qu. Are the members of the regular clergy, whose Ordos do not list the feast of St. Isaac Jogues, John de Brebeuf, and Companions, on September 26th, obliged to recite that Office, if they reside in the United States?

Resp. The Sacred Congregation of Rites, 26 October, 1927, granted to the Dioceses in the United States, the privilege of celebrating the feast of St. Isaac Jogues and Companions, with the rite of a major double. In January 1932, the feast was raised to a Double of the Second Class, and in the official decree of the Sacred Congregation of Rites, it was prescribed for all the dioceses of the United States " ab universo clero ". Canonists hold that this particular phrase means both diocesan and regular clergy.

There are, however, cogent reasons for maintaining that in this case the regular clergy are not included. The petition for extending this feast to the United States was made by the Bishops only. The regular clergy were not represented. It was sought for "the clergy of all the dioceses of the United States." The decree itself is addressed to the Dioceses of the United States. No mention of the regular clergy appears in the text or body of the decree. It is prudent to conclude that if they were to be included, the Sacred Congregation would have so stated in clear terms, as it did in the case of the English Martyrs, whose feast was extended 23 December, 1931, to the clergy in England and the Office and Mass were to be celebrated "ab universo clero regulari ac saeculari Angliae." Further doubts arise when one turns again to the decree extending the feast of the Jesuit Martyrs to the American dioceses. In one place it mentions the Ordinaries of the United States, which might include the heads of clerical and exempt religious bodies, and in another part it addresses the Ordinaries of dioceses. When the feast was extended to the clergy of Canada, the decree mentioned the Bishops (Episcopi), so that there, no doubts arise. One can validly conclude that the regular clergy are not obliged to recite this Office if it is not listed in their Ordos, since "everyone is obliged to adhere to his duly approved calendar, even though in a controverted point the opinion contrary to that of the Compiler may to some appear more probable; unless it be quite evident that a mistake has crept into the Calendar in a matter that is openly at variance with the Rubrics of the Missal or the Breviary or with the Decrees of the Sacred Congregations." (Wuest-Mullaney, No. 452, which is a translation from Van der Stappen, "De Kalendario", vol. 1, No. 99 ad 9, and is based on several decrees of the S.R.C.)

While it is true that the compilers of the Ordos or Calendars used by some regulars would hardly include this feast, even if it was approved for the regular clergy in this country, since their Ordos are usually sent out to many countries, and the individual clerics in each country where there are approved feasts for certain localities, must observe them as the rubrics permit, yet when there is question of a feast whose observance is doubtful, it seems clear that the approved Ordo must be followed, and the feast whose approbation for the regulars admits of a doubt, should be omitted.

Ecclesiastical Library Table

RECENT THEOLOGY.

A discussion of the method of proving God's existence, in the form of a commentary on the Second Question, Part I of the *Summa,* appears in the *Australasian Catholic Record* for October from the pen of the Rev. J. O'Rorke, O.P. He points out that the Catholic attitude on this matter, as expounded by St. Thomas, lies between two extreme views—that of the Ontologists, who deny the necessity of proving God's existence on the score that this is a truth evident to the human mind without demonstration, and that of the Sceptics, the Agnostics, the Fideists and the Traditionalists, who deny that it can be demonstrated. According to the principles of Catholic theology, which are as firm and as convincing today as when St. Thomas wrote, the truth " God exists " is a self-evident truth *in itself,* but it is not evident *to us,* and hence needs to be demonstrated; furthermore, the method of demonstration to be employed is not *a priori,* from cause to effects, but *a posteriori,* from effects to cause.

Father O'Rorke takes occasion to study the much discussed argument of St. Anselm: " God is that thing than which nothing greater can be conceived; therefore, He must exist, otherwise a greater being could be conceived—namely, that which possesses existence." In accordance with the common teaching of Catholic theologians of the present day, Father O'Rorke rejects the probative value of this argument, on the grounds that it includes an illicit step from the order of ideas to the order of actual realities. He believes that this argument can probably be traced back to Plato. Father O'Rorke also discusses and rejects the form in which Descartes proposed this argument: " God exists because He must have produced in me the idea of Him that I possess ". Here too, he says, we are back to the fallacy of St. Anselm's argument, an unjustifiable transition from the ideal to the real. His summing up is a clear and concise presentation of the traditional Catholic attitude on this question: " In trying to demonstrate the existence of God, it is very easy to miss the way from the ideal to the actual world. That is why we must begin with what actually exists, with

those things the existence of which is most familiar to us, and from them in the light of the principle of causality we ascend to the supreme cause of all, taking care always to keep our processes of reasoning within the ambit of actually existing reality ".

However, there are some who still view with favor the argument of St. Anselm—for example the Rev. A. Kolping in *Anselms Proslogion-Beweis der Existenz Gottes im Zusammenhang seines spekulativen Programms: Fides quaerens intellectum* (Bonn, Hanstein, 1939). While recognizing that objectively in the argument there is an unwarranted transition from the ideal to the real, Dr. Kolping finds some justification of the Saint's method of reasoning in the theory which he seems to have held that every thought, however abstract, must have a corresponding reality in the sphere of existence—a theory akin to Platonism.

A thoughtful article on " Christianity and Humanism " by E. I. Watkin appears in the *Dublin Review* for October. He visualizes humanism as a horizontal movement from man to man, while the movement of the soul to God is regarded as a vertical movement. So long as man's vision is fixed on the horizontal level, he cannot see God and the things of God. Pride is the main cause of the humanist movement. The achievements of men in the natural sciences have made them self-sufficient; hitherto, man had felt himself helpless before natural forces and had asked God to control them in his interest. Since science has taught man how to control these forces, he is tempted to regard God as superfluous. The representatives of religion have been too ready to pander to this human pride by presenting religion as primarily an indispensable aid to man in the achievement of his human purposes. Until man recognizes his own limitations, he cannot be reconverted to God.

However, Mr. Watkin points out, the Catholic attitude on this question differs from the anti-humanist ideas of the recent Lutheran school, led by Karl Barth, which confines the presence and the action of God to the order of supernatural grace, and accordingly condemns not only the false humanism of the moderns which ascribes value to man apart from God but also the true humanism which ascribes value to human nature as God's creation. We must not disparage nature in order to emphasize supernature, nor should we disparage the light of

reason in the supposed exaltation of faith. And so, there is a true humanism, which however can be properly regulated only by the forceful affirmation of theocentricism. In other words, though we are not to despise nature and natural humanity, we are to look down upon them from above, from the height of supernature; for nature is seen truly only when it is seen from above.

In a monograph entitled *Théosophie et l'Anthroposophie* (Paris, Beauschesne) the Rev. Léonce de Grandmaison, S.J., refutes the claim, sometimes made even by members of the Church, that one can consistently be at the same time a Catholic and a Theosophist. He presents a summary of the history of Theosophism and explains the nature of this cult, showing that while there have been discrepancies among its followers in their concept of God, the general tendency has been distinctively pantheistic, based to some extent on Hinduism. This, of course, suffices to bar any Catholic from its ranks. The author presents other articles of the creed of Theosophism, such as its teaching on revelation and the Incarnation, to show that they likewise are incompatible with Catholic belief.

The first volume of a fourth edition of Archbishop Sheehan's eminently practical "Apologetics and Christian Doctrine" (Gill and Son, Dublin) has just appeared. Among the new features are the discussion of recent scientific theories, especially those that attempt to classify the human soul with the brute soul, and a brief study of pagan religions.

Father Cuthbert Lattey, S.J., has edited the Cambridge Summer School Lectures for 1939 under the title "Religion and Science" (London, Burns Oates and Washbourne). Among the papers worthy of note are a theological exposition of the nature of a miracle by the Rev. Aelfric Manson, O.P., and an explanation of the meaning of inspiration and of the infallibility of the Bible by the Rev. Dr. Arendzen.

The extent to which the evolutionary hypothesis as applied to human origins can be harmonized with the Church's teachings is a question of vital interest. In *Transformisme: L'Origine de l'Homme et le Dogme Catholique* (Paris, Beauchesne), a posthumous work of P. M. Périer, a liberal—perhaps too liberal—view of this question is presented. The author is of the opinion that the "slime of the earth" from which the Al-

mighty fashioned the body of the first man could have been an animal organism, which through a series of mutations the Creator developed to the proper stage for the reception of a spiritual soul. Touching on the matter of the descent of the entire human race from one pair M. Périer mentions three solutions of the fact that there were prehistoric men of marked inferiority to modern man—a fact difficult to explain in the supposition that our first parents were endowed with physical perfection of a high order. One solution is that the fall of our first father produced physical degeneracy in his descendants. Another hypothesis is that these prehistoric "men" were not in reality human. A third attempt to solve the difficulty is the supposition that there was a race of human beings on earth before the human race began—a race which was entirely extinct before our first parents were created.

Writing in the *Révue des Sciences Religieuses* for April, 1940, the Rev. J. Gross suggests another explanation—namely, that the fact that our first parents possessed great supernatural perfections did not involve as a necessary consequence great physical perfection; and if it be supposed that they did not possess such eminent bodily excellence, there is no difficulty in admitting that imperfect prehistoric men were normally descended from them. Father Gross takes occasion to cite several recent Catholic writers who suggest somewhat hesitatingly that possibly not all the members of the human race are descended from a single pair; but adds quite justly that such a view seems irreconcilable with the Church's teaching that the transgression of one individual caused original sin and that original sin is transmitted by natural generation.

Continuing his series of articles in the *Civiltà Cattolica* on the problems of faith (ECCLESIASTICAL REVIEW, Aug. 1940, p. 188), the Rev. R. Lombardi, S.J., in the issue of June 15 discusses the possibility of the state of grace in those outside the pale of the Catholic faith. He shows that even a minimum of explicit cognition of revealed truth, such as is available for many such persons, can serve as the basis of justification. He even regards it as possible that one who has been justified in this manner (such as a Mohammedan) might subsequently in all sincerity become a complete unbeliever for a time, yet retain the state of grace. While not granting the view of Billot,

that there are many outside the scope of Christianity who never come to the use of reason from the moral standpoint, Father Lombardi is quite ready to admit that this may happen in particular instances, and even by exception in the case of one baptized in infancy. He quotes a significant statement made by Pope Pius XI in 1938 at the inauguration of the Pontifical Academy of Sciences: "The confines of culpability and incupability are the most difficult that can be discussed, even by the most brilliant intellects. Only God, who is the Truth and the whole Truth, who calls all creatures to the truth and gives them the means of attaining to the truth, only He perceives these limits, even though the apostle has spoken of 'inexcusability'" (Romans, I, 20).

With an article on "The Angels in the Liturgy" in the *Clergy Review* for October the Rev. Dom Romanus Rios, O.S.B., continues his series of papers, intended to develop the axiom: "Lex orandi legem statuit credendi". He studies the many references to the angels found in the liturgy, and from them deduces the various activities assigned by God to the heavenly spirits—to assist at the solemn functions of the Church, particularly the Holy Sacrifice, to watch over mankind, to aid the Christian at the hour of death and to accompany his soul to the throne of the Most High. It is only on reading an article of this nature that one realizes how numerous are the allusions to the angels in the Church's liturgical prayers, to which we become so accustomed that we fail to attend to their full doctrinal significance. It is worthy of note that by the "Angel of the Canon" spoken of in the "Supplices te rogamus" after the Consecration, Dom Rios understands the Archangel St. Michael, although he mentions five other interpretations, including that which sees in this personage Christ Himself, the Angel of the New Testament.

A two-volume work on the Incarnation by the Rev. A. Gaudel—*Le Mystère de l'Homme-Dieu* (Paris, Bloud et Gay)—is devoted, first, to the demonstration of the truth of the divine filiation of Christ; second, to the theological explanation of this dogma. The author neither admits nor attributes to St. Thomas the theory of one *esse divinum* of Christ, commonly upheld by the Thomists. In discussing the question whether the Incarnation would have taken place if Adam had not sinned,

Father Gaudel remarks: "We can conclude that in every hypothesis, even apart from sin, the Incarnation is supremely suitable, glorious to God and beneficial to the universe and to free creatures; but in the hypothesis of sin it becomes still more so".

The Rev. P. Galtier, S. J., author of *De Incarnatione et Redemptione* has published two works in more popular form and in the vernacular for those who may not be able to utilize his more scientific Latin work. The first is *L'Unité de Christ* (Paris, Beauchesne), a study of the *oneness* of Christ from the threefold standpoint of being, personality and consciousness. In connexion with this last point he emphasizes the logical consequence of identifying personality with consciousness—the introduction of two persons in Christ and the suppression of the trinity of persons in God. Father Galtier's other work—*Le Sacré-Coeur* (Paris, Desclée de Brouwer)—embraces both the theology and the devotion of the Sacred Heart, and is based principally on the pontifical documents of the last half-century relative to this matter. In the theological treatment of the subject the author puts special emphasis on the basic truth that the cult of the Sacred Heart must always tend to the Person of the Word as to its terminus. A history of the devotion of the Sacred Heart by the Rev. M. Quinlan, S.J., was begun in the November issue of the *Irish Ecclesiastical Record*.

La Meditation Mariale dans l'École Francaise (Paris, Vrin) by the Rev. E. Théorêt is a detailed and well-ordered account of the teachings of four French writers of the seventeenth century —St. John Eudes, Blessed Grignon de Montfort, Cardinal de Berulle and Père Olier—on the participation of Mary in the redemption of the human race. Pertinent to the present-day controversy regarding the nature of Mary's part in our salvation (ECCLESIASTICAL REVIEW, *Library Table,* August 1938; February 1939; August 1940) is the insistence of these writers on the ontological mediatorship of our Lady—her active coöperation in the acquisition of the graces of the redemption. Father Théorêt points out that these authorities agreed in regarding Jesus and Mary as one principle of salvation, in consequence of which she has truly merited the title of Co-Redemptrix of the human race and Co-Mediatress between God and man. To answer the objection that Mary could not share in acquiring the merits of the redemption because she herself

needed to be redeemed Father Théorêt asserts that while this is true of the order of divine intention, the very opposite could be true in the order of execution.

Writing in the *Analecta Sacra Tarraconensia,* 1940 I, the Rev. J. Bover, S.J., takes exception to views expressed by the Rev. H. Lennerz, S.J., in his book *De Beata Virgine* on the part taken by the Mother of God in the work of man's redemption. The point particularly discussed is Mary's consent to be the Mother of the Redeemer, expressed by her " Fiat " on the occasion of the Annunciation. Father Lennerz admits only what he calls a remote coöperation in the physical order toward the objective redemption, and adds: " There is no proof that God so willed the Incarnation and the Redemption to be dependent on the consent of the Blessed Virgin that without this consent the Incarnation and the Redemption would not have taken place ". Father Bover in rejoinder cites a large number of statements from Fathers and theologians affirming the need of Mary's consent, concluding with the words of Pope Leo XIII: " The eternal Son of God, when He willed to take human nature for the redemption and the glory of man and thus was about to enter on a mystical marriage with the entire human race, did not do so until there was given the free consent of the chosen mother who, in a sense, took the part of the human race " (Encycl. *Oct. Mense,* 22 Sept., 1891; A.S.S., 24, 195).

Father Bover argues that just as the redemptive activity of Christ throughout His entire life was one, so the coöperation of Mary was one; and while the former had its chief act at the end, in our Saviour's death, the latter had its principal act in the beginning, when Mary gave her consent to be the mother of the Redeemer. He concludes: " All Mary's coöperation, if it be separated from her maternity morally conceived and her consent, is understood only inadequately and in a manner that does not correspond to objective truth ".

In *Marianum,* 1940 II, the Rev. J. Carol, O.F.M., also takes issue with Father Lennerz as to the extent of Mary's coöperation in the actual work of the redemption, quoting especially the sayings of the Popes on the subject, such as the significant words of Benedict XV: " Mary suffered and well-nigh died with her Son suffering and dying; she renounced her maternal rights over her Son for the salvation of mankind. And in order

to placate the divine justice, as far as she could she immolated her Son, so that it can properly be said that together with Christ she redeemed the human race". Father Carol also quotes the saying of Pope Pius XI: " O Mother of piety, increase in us day by day the precious fruits of the redemption and of thy accompanying suffering ".

Writing in the *Revue des Sciences Religieuses*, 1940 I, the Rev. J. Rivière takes exception to the opinion broached about a year ago in the *Ephemerides Theologicae Lovanienses* by the Rev. J. Lebon (ECCLESIASTICAL REVIEW, August 1940, p. 192) to the effect that by virtue of her dignity as Mother of God our Lady was able to merit for mankind *de condigno*, and did so by renouncing her maternal rights over her Son and giving Him up to death. Dr. Rivière objects that such a view is opposed to the common theological tenets that sanctifying grace is needed to render one capable of meriting *de condigno* and that only Christ Himself could merit *de condigno* for other human beings.

In this same issue appears a lengthy study, contributed by the Rev. A. Chavasse, of the various formulas used for the blessing of the oil of the sick in the Latin Church in the period extending from the third to the ninth century. These formulas can be divided into two classes—the first embracing those which entirely omitted any reference to the spiritual efficacy of the unction (emphasizing its bodily benefits) or at least were silent regarding the power of the anointing to remit sin, the second comprising those which stress the spiritual effects. In general the older formulas are found to belong to the first class, while those of the later centuries belong to the second. The most ancient of these formulas is that which is found in the " Apostolic Tradition ", assigned by competent scholars to the early part of the third century as the work of St. Hippolytus. It would seem that besides its sacramental use, this oil was applied by the faithful to themselves. The blessing took place during the celebration of the Holy Eucharist.

Mention has already been made in these columns of the theory proposed by Dr. Hubert Doms in *The Meaning of Marriage*—that the perfection of each of the parties to marriage, attained by his or her entire giving of self to the other, is one of the primary ends of the marital state, in such wise that the conjugal

act in itself has a full significance, abstracting from its relation toward procreation (ECCLESIASTICAL REVIEW, August 1939, p. 179). As is evident, this theory differs from the common theological teaching, incorporated into Canon Law (Canon 1013, No. 1), that the primary end of matrimony is the procreation and rearing of children, the secondary end, mutual assistance and the remedy of concupiscence. In the *Revue Thomiste,* 1939 IV, Dr. Doms discusses his view in the light of the teaching of St. Thomas, admitting that he himself differs with the Angelic Doctor. He believes however that the Saint's ideas were necessarily influenced by the Aristotelian notion that woman is essentially inferior to man—*aliquid deficiens et occasionatum* (Pars I, Q. 92, a. 1 ad 1)—in consequence of which he naturally subordinated all the other ends of matrimony to the *prolis procreatio et educatio.* However, Dr. Doms believes, the Saint's writings contain some statements from which his own opinion could be deduced. Thus, the principle laid down by the Angelic Doctor "Membra unius sponsi fiunt membra alterius" (Comment. in I Cor., VI) might be cited in favor of the view of Dr. Doms, as also the Saint's teaching on the *bonum fidei* involved in matrimony, even though St. Thomas himself did not evolve the doctrine to such an extent.

In the same issue two Dominicans discuss the question, and while disagreeing with Dr. Doms they show a sympathetic attitude toward the tendency which his opinion manifests. The Rev. M. J. Gerlaud, O.P. points out that, while St. Thomas proposed mutual conjugal love, or the union of souls, as a secondary end of marriage, he did not thereby regard it as a mere *means* toward the primary end, procreation and rearing of offspring. The Rev. M. J. Nicolas, O.P., notes that while Dr. Doms regards the mutual self-giving as expressed chiefly in conjugal intercourse, to St. Thomas this effect of marriage was rather the consequence of the *conjugal society.* For, in the mind of the Saint, marriage is a society of man and woman collaborating in a work that is directed chiefly to the common good—that is, the procreation and the rearing of offspring. In this collaboration the sexual union serves the primary end, not the secondary end, except in so far as it is a condition for a common life between man and woman. St. Thomas does not indeed expressly deny to sexual union the significance attributed

to it by Dr. Doms; yet he would hardly have affirmed it, in view of his attitude toward sex, the attitude prevalent in the middle ages, finding its confirmation in the teachings of St. Augustine. The saints of those days were inclined to regard marriage as having an ennobling and perfecting power in spite of, rather than because of, its sexual elements.

Contrary to Dr. Doms, who believes that the ideas of St. Thomas on the ends of marriage were substantially influenced by his belief that the male alone is the active principle of generation, while the female is merely passive, Father Nicolas asserts that the Saint was guided in his teaching by philosophical rather than biological convictions, and that modern discoveries about the process of generation do not weaken the reason underlying his doctrine.

Writing in the *Clergy Review* for November, the Rev. J. H. Crehan, S.J. gives the details of two devotions recently forbidden by the Holy Office—one in honor of the self-abasement of our Lord, the other a chaplet in honor of the Sacred Wounds of our Lord (not the particular form of this devotion which is propagated by the Passionists). Both devotions claimed to have originated in private revelations; and, while not rejecting the possibility that the persons who inaugurated them were the recipients of special divine manifestations, Father Crehan takes occasion to point out the danger that falsehood or even heresy may be fostered by claims of this nature, and consequently the wisdom of the Church in restricting such claims.

The Bampton Lectures for 1940 (S.P.C.K., London) have recently been published. They were delivered by the Rev. Dr. G. L. Prestige and are entitled *Fathers and Heretics*. Briefly, they constitute a treatise on patrology from the standpoint of the modern Anglican. The lectures are concerned with the teachings of St. Callistus, Origen, St. Athanasius, Apollinaris, Nestorius and St. Cyril, of Alexandria. Though commendable from certain angles, the studies in places present a spirit of antagonism to Catholicism, as when the remark is made of the Popes that " their power had in fact been acquired mainly through residence in the civic headquarters of empire and civilization, but they had always claimed to rest its exercise on the more religious ground that they represented the primatial authority of the apostolic martyrs, Peter and Paul ". Excep-

tion can be taken to some of the statements from the standpoint of orthodoxy as when the lecturer says that the difference that constitutes the three Persons of the Holy Trinity is merely " the difference of aspect with which each presents the whole reality of God ".

The Gifford Lectures on *Theism and Cosmology* by Professor John Laird (London, Allen and Unwin) are distinctively pantheistic in tone. The author discredits the arguments for God's existence from effect to cause. He seems to believe that while particular contingent things are unable to account for their own existence, this does not apply to existence as a whole—omitting the very vital distinction between finite and infinite existence. Dr. Laird brings up the hackneyed objection that if the universe were the work of an infinite and personal Creator, it would be more perfect than it is.

FRANCIS J. CONNELL, C.SS.R.
Catholic University of America.

Book Reviews

THE C. S. S. S., The Quest and Goal of the Founder, The Right Reverend William McGarvey. By Rev. William L. Hayward. Jefferies & Manz, Philadelphia, Pa. 1940. Pp. x + 417.

The cabalistic letters which form the title of this book prove to be the initials of the name "Congregatio Sociorum Sancti Salvatoris," (The Congregation of the Companions of the Holy Saviour,) while the work itself, as indicated by its sub-title, "The Quest and Goal of the Founder", is a biography of the late Monsignor McGarvey. The writing of the life of this distinguished convert was evidently a labour of love undertaken by Father Hayward, the companion of Monsignor McGarvey in his Episcopalian days and his faithful friend in the all-too-few years of his career as a Catholic priest.

The setting for the proper understanding of the book is furnished by the early chapters which tell the story of the pro-Roman movement in the Episcopalian Church in America in the mid-nineteenth century and its attempt to "de-Protestantize" the P. E. Church. Outside of ceremonial revivals in liturgical worship, the chief evidences of Catholicizing influences were found in associations for the sanctification of the ministry, formed after the manner of orders and congregations of religious in the Catholic Church. It was in the founding of the C. S. S. S. by Monsignor McGarvey that he reached the unexpected goal of reception into the Roman Catholic Church and ordination to its priesthood.

A protegé of the distinguished Doctor Percival, rector of the "high" Episcopal church of the Evangelists, now a museum of the Graphic Sketch Church in Philadelphia, William McGarvey came to study for the Episcopalian ministry, in which he received priest's orders in 1886. The new minister became an assistant to his revered preceptor, Doctor Percival, at the Church of the Evangelists and later rector of the new parish of St. Elisabeth's (the spelling is insisted upon), further south in the city of Philadelphia. Always an adherent of the Catholic movement in the Episcopalian Church, Mr. McGarvey was soon engaged in that quest which was his life-work in his Protestant days and whose goal was the unanticipated one of reception into the Roman Catholic Church. The birthday of his organization of his great idea of a society for the sanctification of the ministry occurred during its founder's tenure of office at the church of the Evangelists. Father Hayward, the author, himself a companion from the early years of the C. S. S. S., devotes the greater third of his book to the record of the aims and achievements of the society, with interesting memories of

the persons who made up its membership, all of whom were to become priests of the Roman Catholic Church.

The story of the famous open pulpit decision of the Convention of the Protestant Episcopal Church, held in Richmond, in 1907, with its mortal effect on the *Via Media* hopes of McGarvey and his associates, is told with dramatic effect. The reception of the " Companions " into the Church and their career as members of " an awkward squad in a Catholic Seminary," culminating in the joy of ordination to the Catholic priesthood, form the subject of interesting pages which only a participant could have penned. The brief final section of the book records the short career of Father McGarvey, later to become Monsignor McGarvey, as a priest of the Archdiocese of Philadelphia, which he served as assistant in several parishes and then, for the last five years of his life, as rector of the parish of the Holy Infancy, South Bethlehem. His death occurred in 1924, at the age of sixty-two, in San Diego, California, whither he had gone in search of health.

The volume may be recommended as interesting and inspiring to priest and layman, to confirmed Catholic and enquiring non-Catholic. To those, who, like the present reviewer, knew both the subject of the biography and his companions of the C. S. S. S., the book will mean the awaking of many pleasant memories and the inspiration of spiritual ideals.

JUGGERNAUT OVER HOLLAND. By E. N. van Kleffens. Columbia University Press, New York City. 1941. Pp. ix + 195.

The Dutch Foreign Minister's first-hand account of the Nazi invasion of the Netherlands will be an invaluable document for those who must revalue and reinterpret international relations. For the general reader it is a thrilling account of heroism, and a dramatic description of the Hitler method of conquest.

The main facts of the invasion are, of course, known to Americans, but Mr. van Kleffens, summarizes and authenticates the press dispatches and adds some new information. An introduction outlines the political policy of the Netherlands, which might be summed up in the sentence that " the Dutch have more faith in facts than in paper arrangements." This is followed by the chapter " Peace Island " showing the lengths of impartiality and self-control to which Holland went to maintain neutrality. The Nazi were forced to use gross misrepresentations and pure inventions to justify their invasion. Three chapters then tell the story of the tension and anxiety that preceded the morning of 10 May. Then follows the story of parachutists, " fifth columnists ", snipers, German soldiers in Dutch uniforms, wanton destruction—*Vernichtung*. There is also the story of fine patriotism and courage shown by the defenders.

Apart from the description of the invasion, a number of Mr. van Kleffens' observations are important and interesting. After the second day of war, he declares, the activities of the "fifth columnists" had been reduced to almost nil, although some sniping by them kept the citizens in a constant state of unrest and agitation. Another statement merits the careful consideration of some American "liberals." "With the conquest of Holland, the Bolshevization of Europe has advanced another step. In many ways, Nazi doctrine and Nazi methods are related to those of Moscow. Both result in a general leveling down of the standard of living to a point below reasonable prosperity . . ."

Mr. van Kleffens does not end his book on a note of despair. He believes that "there is the keen sense that the Netherlands must become a free country again. Its people cannot be permanently enslaved, they will not be stifled, they cannot breathe in that sullen, oppressive atmosphere. . . . Holland bides its hour: sooner or later, it knows that hour will strike."

THE CHURCH EDIFICE AND ITS APPOINTMENTS. By the Very Rev. Mons. Harold E. Collins, Ph.D. Second Edition, completely enlarged and revised. Dolphin Press, Philadelphia. 1940.

With the revival of good taste which has characterized art and architecture and furniture, especially during the past quarter of a century, the priest who is building a church and the architect and decorator who are designing and embellishing it feel the need of a handy guide which will present in convenient form the liturgical requirements demanded in the church building and its appurtenances. The book before us is the ready manual for pastor and architect, for decorator and church goods' purveyor.

The book is divided into three unequal parts which treat, respectively, of the church proper, its furnishings, and the parochial registers. The law and the liturgy, regulating the matter covered by these three sections, are presented in concise form, with ample references to the Code of Canon Law, the official liturgical books, the Missal, the Ritual, the Pontificale, the Caeremoniale Episcoporum, the Memoriale Rituum of Benedict XIII, who, by the way, appears by mistake, in the preface as Benedict XII, and the decrees of the Congregation of Rites, in addition to the standard works on liturgy. A comprehensive bibliography, at the end of the book, summarizes the sources and authorities consulted.

In the first part are contained the regulations governing the erection of a church, the laying of the corner-stone and the consecration or blessing of the building. Then follow the prescriptions to be observed

in the construction of altar and tabernacle, in the furnishings of the altar and the sanctuary, in the manufacture of sacred vessels and vestments. We should like to see the chapter on the vestments expanded to include those used in sacred functions outside of Mass. For completeness, this section treats also of the sacristy, the baptistry, the body of the church, with the confessionals and the Stations of the Cross, even down to the vestibule, with its holy water stoups and boards of parish announcements.

The final section of the book strikes us as a novelty as it covers the legislation concerning parish registers together with helpful suggestions for using the same. The records in question are the baptismal register, the register of Confirmation, the matrimonial register, the record of deaths, and that volume, often neglected and frequently confounded with the duplex-envelope cards, the register of the "Status Animarum." The pastor who will observe the directions in the present manual concerning the keeping of the official books will surely receive a gold star on the Bishop's report of the visitation of the parish.

For completeness and conciseness, for accuracy in material and convenience in arrangement, we do not hesitate to recommend "The Church Edifice and its Appointments" to Bishop and pastor, to architect and decorator, as well as to the laity who are taking an ever-growing interest in matters liturgical.

THE FAMILY. By Reverend Anthony L. Ostheimer. Catholic University of America Press, Washington, D. C. 1939. Pp. xviii + 240. Price, $2.00.

Of the fundamentally few social problems which beset a world almost inimical to the traditional social truths, there is, perhaps, none more basic than that of the family. It is at once the first and the final fault of non-Catholic sociologists that they have practically forced the failure of the family. The break with the past which characterized so much of our so-called modern progress has been a break with principle. Therefore, while the principles which it presents are in themselves timeless, one welcomes as a most timely contribution Doctor Ostheimer's dissertation on this important topic of the family in the light of thomistic teaching.

Perhaps the best review is to be found in the author's own summary as given in the foreword and the conclusion. He states its purpose and problems, and what the application of its principles can produce in the social order of our times. The principles themselves, being thomistic, are not new, although they may be considered novel by those who have abandoned all principle.

The main value of the book may be said to be that it affords a comprehensive compilation of thomistic texts. It is set in a frame of correlation between Aristotle and the Roman Pontiffs. It thus gives both the human source of their conception and the divine sanction for the correctness of the matters involved. It proves that even our supposedly unique modern problems can and must be solved by perennial standards. If there may seem to some to be lacking at times a desirably final statement solving the troubles of the day, it must be remembered that the work is intended to be delineative of thomistic doctrine rather than definitive of a detailed practical norm for the immediate present.

The author has organized his matter systematically and scientifically, presenting conclusive proof that the historically first must also be the historically final successful theory on the subject. There is no longer either room or reason for inductive and experimental approach alone to so vital an institution. The fruit of such experiment, conducted sincerely, maliciously or mistakenly during the past few years, proves the undesirability of tampering with such socially fundamental concepts. The malpractice of our day is the result. Even the most sceptical should realize that the long and well established standards of both human and divine authority must be the starting point and guide for all further successful progress.

If the world is overrun with lawlessness, the truth which the world must learn is that the cure for lawlessness is not law but love. As the author points out in his chapter on the family as a social school, the family is the only school in which the necessary liaison between law and love can be adequately taught and learned. Although neither this nor most of the other theses of the book are exactly original, one welcomes the book the more for that, since one would suppose that so familiar a topic would long since have been treated.

SOCIAL WELLSPRINGS. Selected, Arranged and Annotated by Joseph Husslein, S.J., Ph.D. The Bruce Publishing Company, Milwaukee, Wis. Pp. xiii + 284.

Very timely and valuable is this collection of documents by Pope Leo XIII. Every Catholic priest must be conversant in these days with the Church's teachings on social problems, and those clear, forceful statements by the great Pope are splendid source material.

Journalists and commentators who are shaping the thought of Americans or what passes for thought, regard as something of the immediate present the totalitarian philosophy that sees man as a predatory animal. It is, of course, the logical outgrowth of the past century's fuzzy thinking. The Holy See was aware of the danger

and gave warnng, a warning that was not heeded in high places. In Pope Leo's writings we can see how the present-day evils might have been averted, but also we can see how thy can be rectified. As Father Husslein writes, we are living in the midst of a recrudescence of race animosities and class discriminations reminiscent of the old division of humankind into Greek and Barbarian, slave and free. In his Encyclical *In Plurimis* on the abolition of African slavery, the Holy Father quoted St. Chrysostom, "Our advantages flow from that new birth and adoption into the household of God, not from the eminence of our race. Our dignity arises from the praise of truth, not of our blood."

The author is to be congratulated and thanked for having made accessible these important social encyclicals. It is a book that is a "must" for every study club library.

THEOLOGIA BIBLICA. Volumen III. De Incarnatione ac Redemptione. Pars. I. De Incarnatione. Scripsit F. Ceuppens, O.P. Romae. 1939. Pp. vi + 289.

In this, the third volume of a projected series that will cover the whole field of biblical theology, the prolific Dominican professor follows the plan of the precedng volume. He takes the *Summa Theologica of* St. Thomas Aquinas and in it finds the topics to be treated as well as their order. The present volume covers Questions I-XXVII of the Third Part. Like St. Thomas, the author divides his matter into four sections: *De Convenientia Incarnationis, De Modo Unionis Verbi, De Coassumptis a Filio Dei in Humana Natura, De His quae Consequuntur hanc Unionem.* The book is furnished with indices; *Index Biblicus, Index Auctorum* and an *Index Rerum.*

The exegesis is in general sane, solid, scholarly. Where so many texts follow one upon the other, it is to be expected that the reader may at times disagree with the author in the interpretation of a passage, but this in no wise detracts from the merit of the work. His interpretation is not capricious. He has kept fairly well abreast of the recent literature touching on his subject, and his presentation is clear and orderly. There are numerous typographical errors, very many of which are listed in a "table of errata." The author is careful to note that the errors are due to the carelessness of the printer.

This volume, like those preceding it, was written "ad utilitatem theologorum tum professorum tum studentium . . . eo in fine ut judicare possint de valore argumentorum quae communiter e S. Scriptura . . . afferuntur ad doctrinam stabiliendam." (Vol. I, De Deo Uno, p. vii.) It has in the main succeeded in achieving its purpose. Every teacher and student of dogmatic theology will find this volume just as serviceable and reliable as its predecessors, and a decided improvement over Corluy's outdated *Spicilegium Dogmatico-Biblicum.*

The questions that are treated are, however, sometimes too speculative. It is consequently not surprising that the author finds certain questions difficult of treatment (cf. note on page 30). In view of the scarcity of Catholic literature on the subject, a student of Sacred Scripture, while finding the book useful, will perhaps wish that the points treated and the emphasis on doctrine had been determined by the Bible itself and not by the *Summa*. The author does not attempt to erect a doctrinal structure from the data found in the Bible, but rather takes one already erected—that of St. Thomas—and then seeks to find biblical proofs for its various parts.

Book Notes

Wonder-world of the Soul by a Sister of Notre Dame de Namur (P. J. Kenedy & Sons, New York. 1940. Pp. 180) is made up of short, simple meditations taken from the writings of the Little Flower, St. Elizabeth of the Trinity, St. Teresa of Avila and other masters of spiritual progress. There is also much of the author's own work in the little volume. Sister Julie is one of the best, if not indeed the best, living writer of spiritual books. There is nothing tawdry or over-sentimental in anything she writes, and this latest book will be eagerly received by priest and layman alike.

The second of the Ignatian Meditation Series appears in *Knight of Christ* by Father J. E. Moffatt, S.J. The little volume covers the second week of the spiritual exercises of St. Ignatius, and aims at "awakening a greater spirit of Christian devotion to Christ, showing us our duty of cooperating with Him in advancing His cause on earth, and demonstrating how this is to be done." It is written in the same manner and spirit as *Matters of Moment*, the first volume of the series. (The Bruce Publishing Company, Milwaukee, Wis. 1940. Pp. 221. Price, $1.75.)

Reverend Doctor Joseph Eid's *A l'Ombre des Cèdres or l'Épopée du Liban* is an epic poem presenting Lebanese and Near East history from primitive times to the present. Dr. Eid presents the Phoenicians as the ancestors of the Lebanese, tells of the rise of Christianity, the struggles with Arabians and Turks, and the dawn of liberty as a result of World War I. Dr. Eid is himself a native of Mount Lebanon. The poem is preceded by a Prologue giving geographical and historical information, and followed by a Supplement, "Memoires et Documents". In this section is given a list of Maronite and Melkite churches in the United States and Canada. Priests interested in the Oriental churches are likely to want this volume. There are several maps and many illustrations. (Published by the author at 359 Quequechan St., Fall River, Mass. 1940. Pp. 222.)

In spite of air raids The Catholic Truth Catholic Truth Society of London continues to publish its valuable pamphlets. This is encouraging because in times of stress people are likely to read a pamphlet although they would have little time for a full size book, and in such times Catholic reading is all the more important. Six pamphlets arrived in January. Monsignor Hallett's *Who is God?* is quite timely as he explains in the last paragraphs how God draws good out of evil. Father James Brodrick's *After Holy Communion* is a thanksgiving prayer, to which are added a number of indulgenced prayers. *The Holy Rosary* is an illustrated explanation for children of the fifteen decades of the rosary. The Text Letters in which the pamphlet is printed may make difficult reading for small chil-

dren. *Lavender and Candles* are stories reprinted from *The Grail Magazine*, while Father Basset's *A Secret Service Agent* is a reprint from *Stella Maris*. A war pamphlet is *Please Show Me The Way * Montrez moi Le Chemin * Wyste My Den Weg*, which the society prepared "in honor of the first Child Refugee Jesus Christ for all refugee children." Written in French, Flemish and English it emphasizes in picture and story God's love for his children and the necessity of loving God. An excellent pamphlet for children. The London society has published a number of twopence pamphlets in French, Flemish and Polish. The Catholic Truth Society of London is indeed to be congratulated upon carrying on the work of religion in spite of tremendous difficulties. (Catholic Truth Society, 38/40 Eccleston Square, London, S. W. 1.)

St. Anthony Guild Press announces for Lenten devotions, Father Henry Frank's *The Fourteen Stations of the Cross*. For each station there is a brief meditation, application and prayer. The prayers have been taken from the missal (Callan and McHugh translation) and the translation of the Stabat Mater is that of Father Caswall. The physical format of the little pamphlet is quite pleasing. (Paterson, N. J. 1940. Pp. 39.)

The first number of *The Christian Farmer* was issued last month from Wilton, Wisconsin. The editor, Father Urban Baer is a nationally known farm leader and a director of the National Catholic Rural Life Conference.

The purpose of the paper is to help bring back the spirit of Christ into agriculture by applying Christian principles to its most pressing problems. It will endeavor to (1) build up Christian rural lay leadership; (2) point out to farmers the need of a Christian agrarian economy; (3) stress the need for cooperation and organization among farmers as exemplified in the Christian counsel, "Bear ye one another's burden." The paper will appear monthly; subscription 50 cents yearly.

For those who want a short outline of the life of St. Gemma Galgani, Father Aloysius McDonough, C.P. has written "*Saint Gemma. The Gem of Christ.*" (The Sign Press, Union City, N. J. Pp. 64.) It is simply written and will bring home to the average reader that we are not "strangers and foreigners, but fellow citizens with the saints." Father McDonough's paragraphs on the stigmata are excellently done, and many a learned psychiatrist could straighten out a few misconceptions by reading them.

The Angel of Aquino by Henry M. Pflugbeil, O.P. has been translated into English and edited by the faculty of St. Albertus College, and is being distributed by St. Catherine's Press, Racine, Wisconsin. (Pp. xi + 356. Price, paper, 75c.)

The prayer book is made up of hymns and prayers and a Mass for the Feast of Corpus Christi composed by St. Thomas. These are followed by prayers in honor of St. Thomas, a Mass in his honor in the Dominican rite, a method of hearing Mass while meditating on the mysteries of the Rosary, and meditations for the Six Sundays in Honor of the Angelic Doctor. A short *vita* and the Encyclical of Pope Pius XI on St. Thomas Aquinas complete the contents. Members of the Third Order of St. Dominic and all who love and admire the Angelic Doctor will find this prayer book helpful and inspiring.

Little, Brown & Company, Boston, Mass., announce that Arnold Lunn's autobiography, which he calls *Come What May* will be released 6 February, and that it has been made the February selection of The Catholic Book-of-the-Month Club. Mr. Lunn is favorably known to American Catholics as a writer-lecturer, much more favorably it might be noted than the average English author that comes to this country.

The Catholic Action Committee, 424 N. Broadway, Wichita, Kansas, have published a set of ten leaflets entitled *Prayers*, which treat of prayers in common use in the Church. The leaflet on *Family Prayer*, No. 10 of the series is well done and should encourage a return to the practice of family prayer.

The Committee has also published a dramatic sketch, *The Other Sheep*. It is a propaganda play, and shows the aims and organization of the Confraternity of Christian Doctrine. The play is a meeting of the board of a parish unit. The meeting moves swiftly and accomplishes

things. It is not an exciting playlet, but it would probably be helpful in establishing a parish unit of the Confraternity, or in pepping up officers who waste time at unit meetings. Ten copies — one for each of the cast — cost $2.00.

Due to war conditions, the Pontifical College of Beda, established in Rome to educate convert Anglican clergymen for the Catholic priesthood, has been removed to Upholland College, Wigan, near Manchester, England. The Rector, Monsignor Charles L. H. Duchermin is anxious to receive gifts of books dealing with psychology, sociology, liturgy and missiology, particularly works by American authors. If any readers of the ECCLESIASTICAL REVIEW have any volumes suitable for these advanced students, and desire to donate them, they may communicate with Mr. William E. Kerrish, 30 Main Street, Fairhaven, Massachusetts. Mr. Kerrish requests that prospective donors give him details of such books before actually sending them forward.

Books Received

THE ANGEL OF AQUINO. By Henry M. Pflugbeil, O.P. Translated and edited by the Faculty of St. Albertus College. St. Catherine's Press, Racine, Wis. 1940. Pp. xi + 356. Price, paper binding, 75c.

JUGGERNAUT OVER HOLLAND. The Dutch Foreign Minister's Personal Story of the Invasion of the Netherlands. By Eelco Nicolaas van Kleffens. Columbia University Press, New York City. 1940. Pp. vii + 190. Price, $2.00.

FROM THE STONE AGE TO CHRISTIANITY. Monotheism and the Historical Process. By William Foxwell Albright. The Johns Hopkins Press, Baltimore, Maryland. 1940. Pp. xi + 363. Price, $2.50.

THE C. S. S. S. The Quest and Goal of the Founder, The Right Reverend William McGarvey. By Reverend William L. Hayward. Jefferies & Manz, Philadelphia, Pa. 1940. Pp. x + 417. Price, $3.00.

THE SISTERS OF MERCY OF HARRISBURG, 1869-1939. By Sister M. Veronica McEntee, R.S.M. With Introduction by Right Reverend Monsignor M. M. Hassett, D.D., LL.D. Foreword by His Excellency, Most Reverend George L. Leech, S.T.D., J.C.D. The Dolphin Press, Philadelphia, Pa. Pp. xviii + 416.

DEATH AND IMMORTALITY IN THE BOOK OF WISDOM. An Excerpt from The Conception of Life in the Book of Wisdom. By Reverend John P. Weisengoff, M.A., S.T.D., S.S.L. Published privately by the author at the The Catholic University of America, Washington, D. C. 1940. Pp. 36.

DISCUSSION OF HOLIDAYS IN THE LATER MIDDLE AGES. By Edith C. Rodgers. Columbia University Press, New York City. Pp. 147. 1940. Price, $1.50.

KNIGHT OF CHRIST. Series II, Ignatian Meditations. By the Reverend J. E. Moffatt, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. 221. Price, $1.75.

THE DRIVE FOR DECENCY IN PRINT. Volume II: Second Annual Report of the Bishop's Committee Sponsoring the National Organization for Decent Literature. Our Sunday Visitor Press, Huntington, Indiana. 1940. Pp. 216.

INSTRUCTIONS ON CHRISTIAN DOCTRINE. The Commandments of God. By the Reverend Nicholas O'Rafferty. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. x + 321. Price, $3.00.

THEIR HEARTS ARE HIS GARDEN. Stories for Children. By Sister Mary Marguerite, C.S.J. The Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. ix + 100. Price, $0.50.

THE VOICE OF THE POPE. A series of radio lectures presented under the auspices of the Shanghai Catholic Radio League. Second Series: 1939-40. T'ou Se-Wei Press, Shanghai, China. 1940. Pp. x + 234.

HISTORY OF THE CATHOLIC CHURCH. Volume IV: Period of the Later Middle Ages. By the Reverend Fernard Mourret, S.S. Translated by the Reverend Newton Thompson, S.T.D. B. Herder Book Company, Saint Louis, Missouri. 1941. Pp. x + 740. Price, $4.00.

THE FOURTEEN STATIONS OF THE CROSS. By the Reverend Henry Frank, S.T.B. Saint Anthony Guild Press, Paterson, N. J. 1941. Pp. 39. Price, 10c.

THE OTHER SHEEP. A Dramatic Sketch presenting the Organization and Objectives of the Confraternity of Christian Doctrine. By Angela A. Clendenin. The Catholic Action Committee, Wichita, Kansas. 1940. Pp. 32.

THE CATHOLIC RURAL LIFE BULLETIN. Volume 3, Number 4. Official Quarterly Publication of the National Catholic Rural Life Conference, Saint Paul, Minnesota. Pp. 29. Price, 50c.

SURVIVAL TILL SEVENTEEN. Some Portraits of Early Ideas. By the Reverend Leonard Feeney, S.J. Sheed & Ward, New York City. 1941. Pp. 141. Price, $1.50.

SCIENCE, PHILOSOPHY AND RELIGION. A Symposium. Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, Inc., New York City. 1941. Pp. viii + 443. Price, $1.50.

STUDY THE MASS. By Doctor Pius Parsch. Translated and Prepared for Discussion Groups by the Reverend William Busch. The Liturgical Press, Collegeville, Minn. 1941. Pp. 118. Price, $0.25.

MARRIAGE. By the Reverend Martin J. Scott, S.J. With Discussion Club Outline by the Reverend Gerald C. Treacy, S.J. The Paulist Press, New York City. 1941. Pp. vi + 122. Price, 15c.

AFTER HOLY COMMUNION. By the Reverend James Brodrick, S.J. Pp. 15. *Who Is God?* By the Right Reverend Monsignor P. E. Hallett. Pp. 23. *The Holy Rosary.* Illustrated. Pp. 20. *A Secret Service Agent.* By the Reverend B. Bassett, S.J. Pp. 20. *Lavender and Candles.* Pp. 24. *Please Show Me the Way.* Introduction by the Reverend Geoffrey Bliss, S.J., Pictures by Frances Caryll Houselander. Pp. 15. The Catholic Truth Society of London, England. 1941. Price, twopence each.